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summer/fall 2003

# linSpire

Princeton Theological Seminary



Refining  
the Practice of

PREACHING

## Also in This Issue

Mission and Ecumenics at PTS • In Tribute to Donald H. Juel



# Graduation 2003



## PTS in photos

1. John and John Potter, father and son PTS alums, with Professor Bruce McCormack (center)

2. InSpire congratulates its student staffers (from left) Beth Godfrey, Erin Dunigan, and Erika Marksbury.

3. Ph.D. graduate Michael Brothers with wife, Lauren McFeaters, and daughter Josie

4. Graduate K.C. Wahe with President and Mrs. Gillespie

5. Th.M. graduate Rege Mathew

6. Matthew and Mandy Flemming, a graduating clergy couple

7. Father and son alums Paul and Todd Stavrakos (left) and Alex and Ware Wimberly

8. Erin Dunigan and Jeremy Deck, winners of the Fellowship for the Parish Pulpit Ministry, both plan to study in Scotland in the coming year.

9. Father and son alumni/ae Andrew and Tom Kort.

10. Ph.D. graduates (left to right) Raewynne Whiteley, Michael Brothers, David Miller, and Jaehyun Kim.

Summer/Fall 2003  
Volume 8  
Number 1

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*inSpire* is a magazine for alumni/ae and friends of Princeton Theological Seminary. It is published three times a year by the Princeton Theological Seminary Office of Communications/Publications, P.O. Box 821, Princeton, NJ 08542-0803. Telephone: 609-497-7760 Fax: 609-430-1860 Email: [inspire@ptsem.edu](mailto:inspire@ptsem.edu) Web site: [www.ptsem.edu/read/inspire.htm](http://www.ptsem.edu/read/inspire.htm)

The magazine has a circulation of approximately 23,000 and is printed by George H. Buchanan Co. in Bridgeport, NJ. Reproduction in whole or in part without permission is prohibited. Nonprofit postage paid at Bridgeport, NJ.

The views expressed in *inSpire* may not necessarily represent those of Princeton Theological Seminary.

**On the Cover**

Engle Institute fellows learned practical ways of staying in touch with their preaching craft, refining and shaping the ancient practice of proclaiming the Word of God.



# in this issue

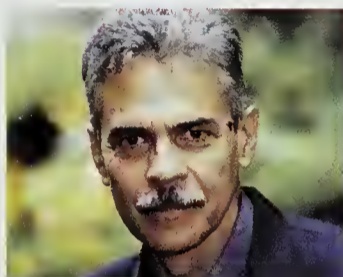
## Features



### 10 • The Preacher's Craft: Engle Institute of Preaching Receives Rave Reviews

Forty PTS alums who preach gathered expectantly for the first Joe R. Engle Institute of Preaching in June—hoping to refine their craft and enjoy being back on campus with colleagues.

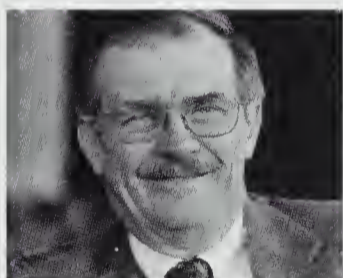
*by Barbara A. Chaapel*



### 12 • Listening to Latin American Voices

Professor of Ecumenics and Mission Luis Rivera-Pagán reflects on the ideas and commitments that brought him to Princeton from his native Puerto Rico.

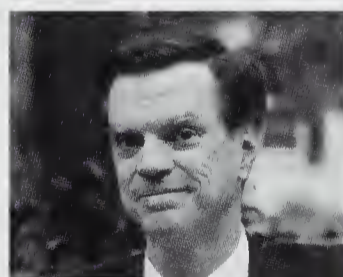
*by Erika Marksbury*



### 13 • Encountering Barth As a Missional Theologian

Karl Barth is an unexpected apologist for the centrality of mission to the church's identity, and thus an important missional, as well as systematic, theologian.

*by Darrell Guder*



### 16 • Encountering Christ on the Loose: Remembering Donald Harrisville Juel

New Testament theologian and PTS professor Don Juel, who died this year after a long illness, is remembered for his wit, his sense of collegiality, and his deep commitment to the unvarnished witness of the Bible.

*by Beverly Gaventa*

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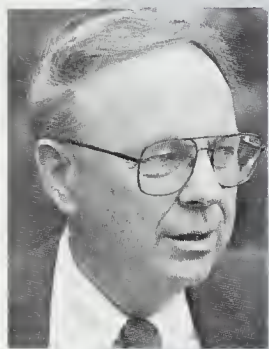
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## from the president's desk

Dear Friends and Colleagues:



At its annual meeting in May, I announced to the Board of Trustees my desire to retire from this office on June 30, 2004. That will complete for me fifty years of ministry in the Presbyterian Church

(U.S.A.)—twenty-nine in the pastorate and twenty-one here at the Seminary. It has been a wonderful road to travel.

Accepting my request, the Board appointed a presidential search committee to discern the one God has chosen to be the sixth president of Princeton Theological Seminary. It is a strong committee of able people who in due season will be seeking comments and suggestions from alumni/ae and from the church-at-large. Please keep them in your prayers.

Meanwhile, the beat goes on at Princeton Seminary. You will hear it in the lovely tribute by Professor Beverly Gaventa to our faculty colleague Donald Juel, whose untimely death in the spring semester devastated the Seminary community. You will hear the beat also in the articles featuring our two new mission and ecumenics professors, Dr. Luis Rivera-Pagán and Dr. Darrell L. Guder. The beat is very strong in the feature article on the inauguration this summer of the Joe R. Engle Institute of Preaching, which received rave reviews from the forty young pastors invited to participate.

With every good wish, I remain

Faithfully yours,

*Thomas W. Gillespie*  
Thomas W. Gillespie

## Letters

### Memories of Mentors

Your articles on mentoring [spring 2003 issue] struck many memories! Now at 77, I have many “senior moments,” one an inability to recall the name of the man who said, “I can never look down on anyone from whom I have learned something and I have learned something from everyone.” So, too, my mentors were numerous, but two stand out.

The first was the minister of Bryn Mawr Presbyterian Church in Bryn Mawr, Pennsylvania. I think I learned more from Rex Clements and his wife, Marian, than from anyone else. To the people of a wealthy and well-educated congregation, he preached simply, from the heart. No seminary professor could have criticized them. I’ll never forget them!

Another minister who really challenged me was a young graduate of Austin Seminary. She and I were associate interim ministers in a large, urban congregation we laughingly called “First Interim” because all the staff were interims. She taught me how to be a pastor. We went our separate ways, she to a succession of congregations. Last year she wrote that she was tired of being a CEO and had accepted a call to serve on the pastoral staff of another congregation where she could do what she loves best.

Now retired, I live in a retirement/nursing residence. I’m learning new skills: how to accept the ministry of others, and how to serve one another within a very diverse community. I love it! I am no longer a pastor, but “doing unto others as I would have it done unto me.”

*James K. Egly ('51B)*  
Portland, Oregon

### A Civilian Chaplaincy?

As I read Jack Moriarty’s comments [spring 2003 Letters to the Editor], I recalled the old debate about a civilian chaplaincy for the military. Having [chaplains] in civilian clothes like Red

#### Please write—we love to hear from you!

We welcome correspondence from our readers. Letters should be addressed to:

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Letters may be edited for length or clarity, and should include the writer’s name, address, and telephone number.

Cross workers was raised during the Vietnam era. A soldier was quoted as saying to a civilian reporter: “How do I feel about my chaplain? You wouldn’t understand. You weren’t there.”

The chaplain *is* there. Sharing all the joys and sorrows of military life. One denomination, I remember, did not wish chaplains to give Holy Communion to their members. They flew a civilian minister to Vietnam, and it was a great task to keep him safe, fed, and housed in a combat zone. Imagine a hundred or so civilian ministers in a combat zone, each ministering to his/her denomination, all in civilian clothes, some making very special demands, of course.

I served thirty years as an army chaplain and two enlisted as an army draftee. I served as an interim pastor from 1992 to 1995. In my experience, military chaplains, active duty and retired, often receive very cold treatment from civilian Presbyterian clergy.

*Glenn Myers ('78M)*  
Rio Rancho, New Mexico

When I read “We love to hear from you!” I decided to respond, first, in appreciation of your excellent editorial work, and second, just to let my 1942 classmates know that I had two new story books published this last year, one in Korean and another in the Turkana language of Kenya.

And, just for your information on the subject of chaplaincy, the military does employ auxiliary chaplains, who are civilian ministers. I served for a number of years in Taiwan in such a capacity, in charge of an air force chapel, holding services at remote missile bases, and also then in charge of a naval Sunday school of 500.

*David Woodward ('42B)*  
Alhambra, California

We are pleased to continue this feature that invites readers to share ideas and stories with other readers. To receive the questions, alums should sign up at <http://www2.ptsem.edu/alumni/change.htm>. Thanks to those who answered this issue's question. We received many responses, both serious and lighthearted, and will include more of them in the next issue.

## If you could make one addition to the course catalog at PTS, what course would you offer, and why?

A course on basic business and accounting principles. Though I hate it when people glibly talk about the church as a business, I think many pastors would benefit from knowing what it takes to run a business. What is a chart of accounts? What is a balance sheet and how do you read it? What are good accounting procedures? How do you make sense of professional audit reports? And for those who are fortunate enough (or unfortunate enough, as the case may be) to serve churches with endowments, how do you understand investment reports?

*Richard J. Moore (M.Div., 1970)  
Neenah, Wisconsin*



I have been active in training interim pastors, and participants in our training events say that basic information on family systems theory and its application to the church is one of the most helpful things in our curriculum. Most wish they had learned about it earlier.

*Tom Sebben (M.Div., 1970)  
Sharon, Pennsylvania*



There ought to be a course called "What They Don't Teach You in Seminary." It would include: what to do on a Sunday when the air conditioning isn't working, the substitute organist can't find the organ key, and the P.A. system breaks down. How to handle people who think that being caring entitles them to know intimate details of others' lives and health. What to say when a kid interrupts your children's sermon and says, "Why should we love Jesus? He died."

*Allen Brindisi (M.Div., 1971)  
Davidson, North Carolina*



With my tongue firmly in cheek, I'd offer a course in verbal self-defense against malicious parishioners. (Physical self-defense is best accomplished by throwing the *Book of Confessions* and the ever-expanding *Book of Order* at them.) The parish is rife with well-intentioned dragons, antagonists, and just plain crazy folks.

I'd also revise the speech curriculum so that courses would include Shakespearian insults, and maledictions and curses in Greek, Aramaic, and Hebrew (one way to use those languages!).

*Joseph Cejka, (M.Div., 1982)  
Bakersfield, California*



Wheat and Tares 101: Preparing for the political agendas established by ruling elders in the church parking lot after each session meeting.

Wheat and Tares 201: Maintaining a personal faith after everything you learned about ministry is contradicted by the actions of parishioners in the church parking lot after services.

Wheat and Tares 301: The Sensual Pastor: Preparing for the consequences of eye contact and good listening skills with members who are lonely and want to offer something of themselves after hours in the backseat of their SUV located, where else, in the church parking lot.

Doctoral Seminar: Wheat and Tares 501: The church parking lot as the root of all evil. Training in demolitions. Training in the expansion of outreach ministries, which will require new construction in the area now occupied by the church parking lot.

*Kenneth Shales Williams, (M.Div., 1982)  
Portland, Oregon*



"Being a Lover and a Historian: Practical Matters for Professional Clergy in Their First Church and Beyond"

*Frederick J. Mendez, (M.Div., 1986)  
Parsippany, New Jersey*



I suggest a course that examines the history of mysticism or examines the forms that spiritual experiences take and how they are understood in modern Western culture. I'm a psychiatrist and am becoming quite interested in how spiritual phenomena need to be understood in their own right rather than pathologized or reduced to psychiatric symptomology.

*Jeffrey Rediger, (M.Div., 1989)  
Sandwich, Massachusetts*



I'd have a course on the basics of managing volunteers and running a session meeting. As a leader of leaders, the pastor should understand organizational dynamics in order to make best use of human resources. Nothing's more dispiriting than a session meeting that rambles along from one person's enthusiasm to another's beef to another's personal problem to another's financial concern, ending only at the point of mutual exhaustion.

*V.W. (Trip) Torbert, (M.Div., 1987)  
Pittsburgh, Pennsylvania*



I would have loved a course called "Everything You Need to Know about Being an Associate Pastor."

I know that many graduates are becoming associate pastors without knowing what the "associate" part of that means (i.e., staff/team dynamics, working with senior pastors, etc.). Few graduates think about themselves as ministers in the context of a multi-staffed church.

*Billy Song, (M.Div., 1994)  
Torrance, California*



I would like to see a course on the history of Princeton Seminary, from its first professor Archibald Alexander, to its signature theologian Charles Hodge, to its embroilment in the modernist controversy in 1929, to the present. The so-called "Princeton theology" had an enormous influence on American religious history, and its strengths and challenges should not be forgotten.

*Galen Johnson, (M.Div., 1995)  
Siloam Springs, Arkansas*



Only sort of facetiously, I'd offer "Things You Can Do with Your Education and M.Div. If You Suddenly Decide to Leave the Church As Soon As You Graduate."

*Amy Watson, (M.Div., 1997)  
Columbus, Ohio*

## on&off Campus

### Faculty and Staff Accolades

The Center for the Arts, Religion, and Education (C.A.R.E.) in Berkeley, California, has elected **James F. Kay** a C.A.R.E. Fellow in recognition of "service to the field of 'arts and religion.'"

**Lorenzo (Lonnie) Kirk**, an ARAMARK employee at PTS since 1986 (below center, with ARAMARK staff Tony Internicola and Amy Ehlin), was recently named "Associate of the Quarter" by ARAMARK. With his



determination to exceed customer's expectations, his reliability, his dedication, and his hard work, Kirk, who is lead cashier, goes above and beyond the call of duty.

**Robert Lanchester** enjoyed a successful run as the Governor and Hero's father in *Much Ado About Nothing*, the opening work of the 41st season of The Shakespeare Theatre of New Jersey.

On May 9, the *Encyclopedia of Science and Religion* was published by Macmillan Reference, New York, and the very first set was sent express mail to **J. Wentzel van Huyssteen**, editor-in-chief, who was on sabbatical in Cape Town, South Africa. This special set was presented to van Huyssteen's alma mater, the University of Stellenbosch, at a special reception on May 26. The North American ribbon-cutting ceremony took place on June 4 at Villanova University in Philadelphia, Pennsylvania.

This publication is a significant milestone marking the maturation of the contemporary dialogue between the sciences and religions, according to van Huyssteen.

The publication has two volumes including 529 entries and articles, written by 440 scholars of international renown.

The Society for the Advancement for Continuing Education in Ministry (SACEM) presented **David Wall** with a special recognition award, given for service "above and beyond the call of duty to SACEM in the advancement of continuing education for ministry." The award recognized Wall's valuable contributions as board member, treasurer, registrar, and member of SACEM's annual conference planning team.



Van Huyssteen, right, with Professor Walter Claassen of the University of Stellenbosch



Gregg Meister (far right) poses with PTS professors (left to right) Nancy Lammers Gross, Randy Nichols, and Charles Bartow and Meister's various media awards.

Photo: Joshua Sutherland

### Celestial Calvin Garners a Telly

*Across the Centuries: The Church Constitution*, a video produced by PTS alum Gregg Meister that features an animated John Calvin talking to the present-day church from a spaceship, has won a 2002 Telly Award. The Telly Awards honor outstanding non-network television commercials and programs and broadcast video and film production.

Produced by Interlink Media, of which Meister is founding president, the video explains the history and meaning of the Presbyterian Church's constitution. Interlink made the original version in 1990 for the Presbyterian Church (USA). When it became outdated, Meister partnered with Princeton Seminary to write a new script and update the production using PTS talent. PTS professor of speech communication in ministry Charles Bartow is the voice of Calvin, and professors Nancy Lammers Gross and Randy Nichols do voice-overs.

Meister and Bartow met when Meister was a media-savvy student at Princeton in the late '70s. They later team-taught mass media for the parish at San Francisco Theological Seminary. After pursuing a masters in communications at the Annenberg School of Communications at the University of Pennsylvania in Philadelphia, Meister began Interlink Media in 1988. What began "in my home sitting at an electric typewriter" is now a full-fledged studio in a building Meister owns in Haddonfield, New Jersey.

"The technology has changed," says Meister. "We've moved from tape recording equipment to CD-ROMs and the Internet. But our mission of getting out important messages is still the same."

Many of those important messages are linked to his faith. Interlink has produced a number of videos for the Presbyterian Church, including one on the *Book of Confessions*, one on church officer training, and one for the Committee on Theological Education.

Providing resources for the church and the parish pastor is a passion for Meister. "We try to equip the saints with today's technology and educational resources," he explains. "The gospel doesn't change, but how you communicate it does."

*Across the Centuries* has also won a Communicator Award, and was a national finalist for the Vision Awards, honoring excellence in television production.

For more information on Interlink Media, go to [www.interlink-media.com](http://www.interlink-media.com).

### Organ Modulations

In late April the Organ Historical Society met in Princeton for a symposium on organ research, and PTS's Joe R. Engle Organ was highlighted in a talk given by Martin Tel, the Seminary's C.F. Seabrook Director of Music. The organ was also featured in a performance by Joan Lippincott, one of America's outstanding organ virtuosos.

In the week prior to this event, Paul Fritts, the organ's builder, was in Miller Chapel to deliver a new rank of flute pipes for the organ. While there he decided to replace the Koppelflöte with the more gentle speaking Rohrflöte. According to Tel, "The change is subtle. The new rank seems better suited for the acoustics of Miller Chapel. The fact that Paul is willing to revisit his instrument and make this modification speaks volumes about the integrity of the builder and his love for his craft."

Lippincott recorded the second of her CDs on the Engle organ, on the Gothic label. The recording features the works of the *Clavierübung III* of Johann Sebastian Bach and will be released this fall.

# on&off Campus

## International Religion and Science Scholar Lectures at PTS

Dr. John Polkinghorne, former president and professor of mathematical physics at Queens' College in Cambridge, England, and a fellow of the Royal Society, was the guest lecturer for the 2003 Warfield Lectures, held in March.

His lecture series was titled "Trinitarian Perspectives: Science and Religion in a Theological Context."

Polkinghorne spoke about the relationship between science and theology, including their conflicts, contrasts, and harmonious interaction—the intertwining of the two and the long history they have with each other. He highlighted the important role Ian Barbour, a contemporary American physicist and theologian, had in forging a dialogue between the two fields. Polkinghorne explained that Barbour offered "a taxonomy of the different ways in which he saw that it had been proved possible to relate science

and religion. His scheme has become something of a classical grid that has been used by many subsequent writers on the subject. Barbour's four-fold classifications employ the headings of conflict, independence, dialogue, and integration."

In 1983 Polkinghorne resigned his chair in physics at Cambridge to take up study in theology at Westcott College. Since then he has published a series of books on the compatibility of religion and science, including *The Way the World Is* and a trilogy, *One World, Science and Creation*.



Dr. John Polkinghorne

In his writing and speaking, Polkinghorne is not afraid to ask difficult questions about God's action in a scientific creation. He addresses questions like how God acts in a world governed by scientific law, and whether miracles are possible in a scientific world. He posits that the universe is an "open and flexible system" where patterns can be seen to exist, but where "the providential aspect cannot be ruled out."

Photo: Beth Godfrey

## Seminarians Offer Series of Musical Matinees

The Mackay Campus Center played host this past academic year to a new student recital series that promises to become an annual tradition.

More than a dozen seminarians graced the stage as part of Concerts in Mackay, a monthly forum showcasing the multitude of musically talented students at PTS. For some of the many students whose gifts might otherwise lie dormant or go unnoticed, the free lunchtime performances provided a vehicle for Princeton's student musicians to share their gifts with the Seminary community. The concert series was conceived and organized by the newly formed PTS Musicians' Fellowship, under the leadership of PTS senior Cedric Johnson.

"We found that there were a number of excellent musicians attending PTS," Johnson said, "some of whom had been full-time performers, had toured, or had even released their own CDs. Some of them were continuing to perform, but others were not."

The concerts may help students reclaim the musical outlets that they assumed would be sacrificed when they chose to pursue ministry. While choral opportunities abound at PTS, the Mackay series provided an especially rare and valuable opportunity for instrumentalists to perform. Johnson cited the variety of featured styles and genres as a primary strength of the series.

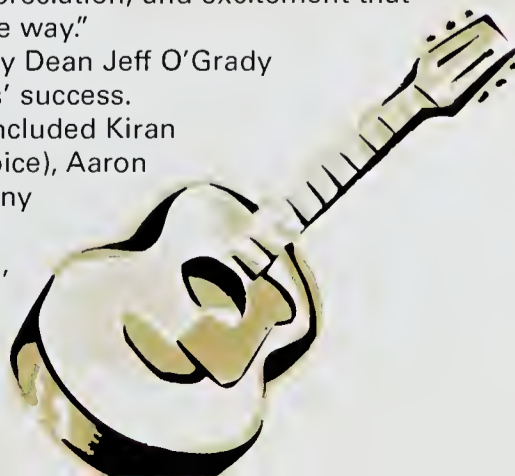
"The Musicians' Fellowship consciously set out to use music to build bridges across barriers," he said. "We had bluegrass/folk musicians perform with jazz musicians, and jazz musicians perform with Latin and rock musicians. It brought people together in unusual and wonderful ways."

Folk artist Kiran Young, a featured performer for the series' inaugural concert in November, offered a similar sentiment.

"The atmosphere was casual and relaxed," Young said, "the audience welcoming and warm. There was a sense of community, support, appreciation, and excitement that I had not encountered at the Seminary before in the same way."

Johnson cited the support of faculty and staff, especially Dean Jeff O'Grady and Professor Martin Tel, as indispensable to the concerts' success.

Performers for the first season of Concerts in Mackay included Kiran Young (guitar, voice), Mary Beth LeCroy (guitar, banjo, voice), Aaron Anastasi (guitar), Aisha Brooks-Lytle (piano, voice), Bethany Hanke (piano), Lyle Watson (guitar), David Chavez (saxophone), James Logan (saxophone), Mike Samson (guitar), Anna Garbisch (flute), Erica Wilfrid (flute), Aaron Sizer (piano), Wes Goldsberry (violin), Alex Wimberly (mandolin), Phil Helsel (guitar), and Melissa Moore (cello).



## Presidential Search Committee Appointed

The Board of Trustees has appointed a presidential search committee to name Princeton Seminary's sixth president, who will take office following the retirement of President Thomas W. Gillespie on June 30, 2004. The committee is cochaired by Warren D. Chinn and Mary Lee Fitzgerald. Other members of the committee are Robert M. Adams, Fred R. Anderson, Nancy O. Gray, Heather S. Haaga, Justin M. Johnson, Thomas R. Johnson, Deborah A. McKinley, Earl F. Palmer, Arthur F. Sultz, Thomas K. Tewell, and David M. Mace, *ex officio* and chair of the Board of Trustees.

The committee is very interested in hearing from alumni/ae who have the time and interest to share their insights about what is required in the future leadership of the Seminary. They are also interested in receiving names of potential candidates. The committee would appreciate receiving such information by September 19, 2003, via U.S. mail or email (Presidential Search Committee, Princeton Theological Seminary, P.O. Box 3386, Princeton, NJ 08543-3386, or pts-presidentsearch.org). All information will be kept confidential.



Photo: Leigh Photo & Imaging

## Class of 1953 Bequeaths Two Full Scholarships to PTS

At this year's Alumni/ae Reunion, the Class of 1953 presented PTS with two full scholarships in the amount of \$31,156.46, which was raised from pledges and gifts, and will bear the Class of 1953's name. This money will go toward one general and one international student scholarship.

Members of the steering committee that helped raise the scholarship funds were Anne C. Willis, Eunice Wenstrom, Benjamin E. Sheldon, and Stanley E. Niebruegge.

## on&off Campus



### New Trustee

In May, PTS's Board of Trustees elected the Reverend Deena L. Candler as an alumni/ae trustee in the Class of 2006.

Candler, a 1981 PTS graduate, is pastor of caregiving at West Hills Presbyterian Church in Omaha, Nebraska. She previously served as the first full-time chaplain and instructor in religion at Jamestown College in Jamestown, North Dakota.

She serves on the Committee on Preparation for Ministry of Missouri Valley Presbytery and as a mentor at the Presbyterian Seminarians Conference. Her passion for ministry and the church is centered on caregiving, adult biblical literacy, spiritual formation, and preparation of candidates for ministry.

Candler was raised in Colorado and earned a B.A. in sociology from Colorado State University. She has a 14-year-old son, Kel, whom she adopted from Honduras when he was six months old.

### PTS's Book Sale a Big Success!

In April the PTS Stewardship Committee's annual book sale raised approximately \$20,000 to benefit three international seminaries: the Interdenominational Bible College in Kathmandu, Nepal, which is run by the National Churches Fellowship of Nepal (NCF); the India Sunday School Union (ISSU); and a project in China called Educational Resources and Referrals China.

The Interdenominational Bible College also received 14 boxes of excellent-quality books, removed from the donations before the sale began. "Your books have arrived, and will be very useful to our students and our pastors," wrote PTS alum, Manoj Shrestha, from Nepal.

According to Steven Hamilton, PTS director of alumni/ae relations/giving and the administration's liaison to the Stewardship Committee, the sale wouldn't have been the tremendous success it was without the "devotion and hard work of the students on the Stewardship Committee helping their sister seminaries."

### Seminary Graduate Receives David H.C. Read Preacher/Scholar Award

Alexander Wimberly, a Master of Divinity graduate, was the 2003 winner of the \$10,000 David H.C. Read Preacher/Scholar Award given by the congregation of Madison Avenue Presbyterian Church in New York City to honor their former pastor, the Reverend Dr. David H.C. Read. Wimberly was selected from 36 candidates nominated by 23 Protestant theological schools throughout the United States and Canada.

The award is given to a student in the final year of a Master of Divinity degree program who demonstrates special distinction in both preaching and biblical scholarship and is committed to the parish pulpit.

Wimberly is the son of Princeton Seminary alumnus Ware Wimberly, Class of 1963.



Photo: Joshua Sutherland

### Out of Africa: A Gift of Rare Books

Henry Hale Bucher Jr., PTS Class of 1962, has donated his lifelong collection of rare Africana from the 19th and 20th centuries to the Seminary archives. Bucher, who is currently chaplain and associate professor of humanities at Austin College, lived in the West African country of Gabon for several years after he graduated from Princeton, and later spent decades collecting West African books, especially about Gabon.

"As a pastor and educator, I knew I would never have great financial wealth to give back to Princeton," he said, "but I can contribute this once-in-a-lifetime gift to help scholars of West Africa."

The books in the collection have been appraised at a fair market value of \$34,980, according to R & A Petrilla, a professional appraisal firm specializing in African and African American books. Some of Bucher's books are written in African languages, including Mpongwe, Benga, Kele, and Fang; many are in their original wrappers, and are cloth- or leather-bound.

"History is usually written by the colonizers or the occupiers," explained Bucher. "I concentrated on collecting and recording the history and perspectives of the indigenous people of Gabon, especially the Mpongwe up to 1860." The collection includes the earliest grammars, dictionaries, and Bible translations in Gabon, as well as copies of unpublished manuscripts. Bucher also plans to add photographs, audio recordings of oral histories, and trading records (including those of slave ships) to the collection in the future.

PTS archivist Robert Benedetto is pleased with the gift. "This is a fine collection; some of the items were printed in very limited editions and are especially rare," he said. "We are delighted to add these materials to our African holdings, which also include the diary and papers of Princeton Seminary alumnus Robert Hamill Nassau (1834-1931) as well as materials about Albert Schweitzer's work in Gabon."

Bucher was born in Hainan, China, to missionary parents Henry Hale Bucher Sr. (PTS Class of 1934) and Louise Scott Bucher. He has eight ancestors who are graduates of Princeton Seminary.



Henry Hale Bucher

Photo: Cat Garlit

## on&amp;off Campus



Dr. Lee (left) and Dr. Niebuhr

### Beyond Fire and Brimstone: PTS Celebrates Jonathan Edwards's 300th Birthday

In mid-April, PTS hosted "Jonathan Edwards the Theologian," the first of two major conferences celebrating the 300th anniversary of Edwards's birth. The Seminary proved an appropriate host for the gathering, given the man's intimate connections to the borough and its institutions. (Edwards was the third president of Princeton University and was buried in the town's cemetery.)

As the conference title suggests, despite the recent increase in public consciousness about Edwards's esteem as a scholar, images of a petulant pulpiteer still cloud his identity as America's pre-eminent theologian.

"If people have read anything by Edwards, they have read his 1741 sermon, 'Sinners in the Hands of an Angry God,'" notes Dr. Stephen D. Crocco, James Lenox Librarian at PTS. "This sermon, and almost nothing else, has been reprinted in countless anthologies of American literature. It has taken nearly fifty years of hard work by a small army of scholars to show the world that there are other dimensions of Edwards's thought."

"People have been taking Edwards

seriously for some time now," said Dr. Sang Hyun Lee, PTS professor of systematic theology. "He is now considered the most important thinker in the history of the United States, and one of history's premier theologians along with Luther, Calvin, and Barth."

Leading the charge in April was a number of distinguished academicians, including Harvard University's Richard R. Niebuhr. In his opening keynote address, Niebuhr discussed what he considers Edwards's most important insight—that plurality is necessary to constitute beauty.

"One alone, without reference to any more, cannot be excellent," Niebuhr said.

Featured speakers also included Crocco, John F. Wilson of Princeton University, Yale University's Harry S. Stout, Paul Helm of King's College in London, and Robert Jensen from the Center of Theological Inquiry in Princeton.

"We devoted quite a bit of time to delving into theological and doctrinal issues that have not really been discussed much at previous Edwards conference," said Lee, who has written extensively on Edwards. "There was in-depth and lively discussion about the Trinity, grace, and justification by faith. I think people appreciated that."

The conference locale allowed PTS to highlight Edwards's connections to Princeton. Scheduled events included visits to the Maclean House near Nassau Presbyterian Church, where Edwards lived briefly prior to his death, and to Princeton Cemetery.

This year's second major conference, "Jonathan Edwards at 300," will take place in October at The Library of Congress in Washington, D.C.

### Thomas W. Gillespie Receives Ernest Trice Thompson Award

On May 24, PTS president Thomas W. Gillespie received the Ernest Trice Thompson Award from The Presbyterian Outlook Foundation at a dinner during the 215th PCUSA General Assembly in Denver, Colorado.

The Ernest Trice Thompson Award is named for the founder of *The Presbyterian Outlook* and the chairman of its board of directors and a coeditor for nearly 60 years until his death in 1985.

The award is given to a person or persons who represent those areas in which Thompson performed his most distinctive service to the Presbyterian Church and those causes that *The Presbyterian Outlook* has advocated throughout its history. It recognizes distinguished lifetime service in the Presbyterian Church (USA).

Gillespie was honored for his two decades as president and professor of New Testament at PTS, for his leadership among the 10 theological institutions of the Presbyterian Church (USA), serving as chair of the PCUSA Committee on Theological Education from 1992 to 1994, and for his leadership in "Protestant circles in the United States and worldwide among Presbyterian and Reformed churches."

### Correction

In the spring 2003 issue of *inSpire* on page 19 in the box listing the Pan-African Seminar Scholars ("Rooted in African Soil"), we inadvertently omitted Linda Thomas from the list of participants from the United States. We apologize for the oversight!



### Parking Deck Completed

It was a beautiful spring morning and PTS faculty, staff, and students needed no excuse for coming out to celebrate the dedication of the new parking garage on May 14.

President Gillespie opened the dedication with a prayer, trustee Jay Vawter cut the ribbon, and the ceremonial first vehicles drove up the ramp—led by Jeff O'Grady, dean of student affairs, on his Harley.

"This is a chance for us to celebrate the end of the academic year and the end of the days of circling the campus in search of a parking space," Gillespie said. Tours of the structure followed, with a cookout and party for students and staff on the top deck.

According to German Martinez, PTS's associate director of facilities, who oversaw the project from its beginning, "It was in the planning stages for five years and has been one of the most well-planned projects I've seen, and one of the best in terms of teamwork. The Seminary community has been very patient during this year of limited parking."

The parking garage is a three-level structure with 286 parking spaces, of which 7 are reserved for handicapped parking. It includes an elevator and security telephones, and is landscaped to be as unobtrusive as possible. The project began on May 20, 2002, and was completed two months ahead of schedule.

In celebration of the new parking garage, Dean O'Grady gave Mrs. Barbara Gillespie a ride on his motorcycle while her husband looked on.

# on&off Campus

## Faculty Publications

**James Charlesworth** coedited, with PTS alumnus **Michael Daise ('94M)**, *Light in a Spotless Mirror: Reflections on Wisdom Traditions in Judaism and Early Christianity* (Trinity Press International, 2003).

Two faculty members contributed essays to *Key Thinkers in Christianity* (Oxford University Press, 2003) edited by Adrian Hastings et al: **James F. Kay** on Rudolf Bultmann and **Bruce McCormack** on Karl Barth.

## Faculty Appointments and Promotions

At the May meeting of the Board of Trustees, the following faculty appointments and promotions were announced:

**Brian K. Blount**, formerly associate professor of New Testament, was promoted to the rank of full professor, effective July 1.

**Michael A. Brothers** was appointed assistant professor of speech communication in ministry. He earned his Ph.D. at PTS in 2003.

**Kenda Creasy Dean**, formerly assistant professor of youth, church, and culture, was promoted to the rank of associate professor with tenure, effective July 1.

**Gordon S. Mikoski** was appointed instructor in Christian education. An M.Div. graduate of PTS, he is a Ph.D. candidate at Emory University.

**John B. Faulkenberry Miller**, a PTS Ph.D. candidate, was appointed as a part-time instructor in New Testament for a one-year term.

**Martin Tel**, PTS's C.F. Seabrook Director of Music, was given the additional designation "with rank of assistant professor."

## Hispanic Theological Initiative News

In July Catholic and Protestant Latino/a Ph.D. awardees from eight countries and Puerto Rico, and representing 17 different seminaries and universities across the United States, gathered at Princeton Theological Seminary with their mentors for the seventh annual Hispanic Theological Initiative (HTI) Summer Workshop.

Dr. Benjamin Valentin, a past 1999 HTI dissertation award recipient and now assistant professor of systematic and constructive theology at Andover Newton Theological School, lectured on how Hispanic/Latino/a theology can move from affirming Hispanic cultural identity and popular religion, to supporting a broader coalition or alliance of liberation theologies.

Valentin's lecture, titled "Going Public: Latino/a Theology As Public Discourse," was responded to by Dr. Catherine Keller, professor of constructive theology at the Theological School of Drew University, and Luis Rivera-Pagán, PTS professor of ecumenics and mission. The HTI Book Prize was awarded to Valentin for his book *Mapping Public Theology* (Trinity Press International, 2002).

During the four-day workshop, HTI announced "Discovering the Silences: The Latin American Religious Bibliographical Project." The project's primary goal is to help HTI mentors and awardees

access a particular list of

resources for comprehensive exams. The secondary goal is for this list to make its way into the U.S. academy, where Spanish is not considered a primary scholarly language and where Latin American scholarship is absent from most doctoral program curricula and from doctoral exam bibliographies.

HTI is an organization funded by the Pew Charitable Trusts and housed at Princeton. It was founded in 1996 to identify and prepare highly trained educators and leaders who can articulate, model, and help teach values that will inform and make an impact in Latino/a communities and society in general. It also intends to increase the presence of Latino/a faculty—especially tenured faculty—in seminaries, schools of theology, and universities.



Dr. Benjamin Valentin

Photo: Joshua Sutherland



Joanne Rodriguez, director of the Hispanic Theological Initiative

Photo: Joshua Sutherland

## World Syriac Scholars Gather at PTS

More than 100 scholars from the United States, Canada, Europe, Australia, and Syria gathered on campus in July for "Syriac Christianity: Culture at the Crossroads," the fourth North American Syriac Symposium.

Hosted by PTS, the symposium explored all aspects of Syriac Christianity, with an emphasis on cultural and religious interaction.

Kathleen McVey, PTS professor of early church history, helped plan the symposium. The Syriac language, she explained, is "a dialect of Aramaic, Jesus' language," and was "the lingua franca of Syro-Mesopotamia from the second century A.D. until the Islamic conquests. As such, it became the vehicle for one of the major early Christian cultures. Syriac-speaking Christians expressed themselves and their beliefs in distinctive forms of art, architecture, and hymnody, as well as in many literary genres. Their missions spread Christianity to central Asia, India, and China.

"Although Arabic replaced Syriac as the principal language in the Middle East, Syriac not only continues to be the liturgical language for millions of Christians today, it is also a spoken language that has experienced a modern revival," she said.

The symposium featured a concert that included chants from the Syrian Orthodox tradition performed by the Choral Society of the Archdiocese of the Eastern United States, and chants from the Chaldean Liturgy of the Syro-Malabar Church in India. Instruments included oud, kanoon, percussion, nyé, flute, keyboards, violin, and vocals.

In a lecture by Dr. Amir Harrak from the Department of Near and Middle Eastern Civilizations at the University of Toronto, participants learned about the fate of Christian monuments during the war in Iraq.



# on&off Campus

## Retired, but Not Retiring!

On June 30, two long-time and beloved Princeton Seminary administrators retired: Chase S. Hunt left his position as director of planned giving and Dean E. Foose retired as director of alumni/ae relations and senior placement. Hunt joined the PTS administration in 1979, Foose in 1987.

Both are PTS alums and both were pastors before returning to Princeton Seminary to work. Hunt served as assistant pastor at The Brick Presbyterian Church in New York City and as pastor of The Drayton Avenue Presbyterian Church in Ferndale, Michigan. Foose, too, ministered in New York City, at the Broadway Presbyterian Church, as well as at West Presbyterian Church in Wilmington, Delaware, and as pastor of Glading Memorial Presbyterian Church in Philadelphia.

And both remained pastors at heart. Friends and donors looked forward to personal calls and visits from Hunt, who knew their birthdays, their children's names, and their hopes and dreams. Alumni/ae around the country and the world enjoyed Foose's ready laugh, listening ear, and eager attention to their concerns as he helped them begin ministry, celebrate marriages and births, solve conflicts, and find new calls.

If roots help make the man, Chase Hunt, though born in Pittsburgh, is a true son of the City of Brotherly Love. He grew up in West Philadelphia, graduated from his beloved University of Pennsylvania, and still travels south to see Penn Quaker football games ("Fan" doesn't even begin to say it!) and to root for the Fightin' Phillies.

Foose hails from White Deer, Texas, and graduated from the University of Texas. He headed east to Princeton in the mid-'60s and stayed east; but he has kept his slow Texas drawl.

*InSpire* readers may only know Hunt and Foose as Seminary administrators, but there's a lot more to know. Hunt, for example, loves lighthouses, and his oldest son gave him and his wife, Sue, the retirement gift of an overnight stay in a lighthouse. They also like to explore the inlets and islands of the Eastern Shore of

Maryland on the Chesapeake Bay.

Foose is a gourmet cook and wine connoisseur, and spends a week every summer fishing with buddies on a remote lake in Canada. He was thrilled that the Seminary's retirement gifts to him were classy cookware and a casting rod, rather than the more typical Seminary rocking chair.

Gene Degitz, vice president for Seminary relations, echoed what many in the PTS community know about their two colleagues when he spoke at their retirement dinner. "Dean has been a remarkably effective mentor and counselor to students, alumni/ae, and congregations. He has worked with people to help them discern their gifts, articulate their strengths, and discover their calls. I suspect that Dean knows more alums on a first-name basis than anyone else on the staff or faculty."

Degitz called Hunt, a business graduate of Penn and an early second-career seminarian, "a pioneer who is generous and loyal, and has the gift of always seeing what is good in a person, situation, or event. For more than a quarter of a century, he has been in the business of making true friends for the Seminary he so much loves."

In their non-retiring retirement, Hunt looks forward to traveling, matting and framing his wife's watercolors, and continuing to serve the wider church through presbytery committees and supply preaching. Foose will keep cooking and fishing, and will do volunteer work and visit churches and college campuses to help with the call process of the PCUSA. He also looks forward to spending more time with his wife, Sandy, and to "restoring

old things, including myself."

At PTS, neither Hunt nor Foose will be replaced with full-time administrators. Rather, in response to budget reductions caused by the decrease in endowment income brought about by the economy, their responsibilities will be folded into already existing positions. Steven Hamilton will become the director of alumni/ae relations/giving, Deadra Johns will become the director of planned giving, and Cathy Cook Davis will become the director of student relations and senior placement.



On their last day at the office, Dean Foose (right) looks ready for retirement, but we're not so sure about Chase Hunt!

Photo: Sue Hunt

## Calling All CPMs!

In early October, Princeton Seminary will cosponsor, along with the Presbyteries of Monmouth and New Brunswick, a training event for Committees on Preparation for Ministry (CPMs).

PTS's Office of Student Relations and Senior Placement serves as a liaison between students seeking ordination to ministry of Word and Sacrament in the Presbyterian Church (USA) and their CPMs.

This event, titled "Nurturing the Next Generation: Effective Care of Candidates," will bring together the Seminary and members of CPMs to discuss mutual tasks, learn from one another, and encourage each other in their common work.

Presentations are designed to offer practical advice, ideas, and skills. Topics and speakers include: "A Sacred Calling," with Elder Evelyn Hwang, associate for resourcing CPMs, Presbyterian Church (USA); "Speaking the Truth in Love," with the Reverend Lauren McFeaters, associate pastor, Nassau Presbyterian Church, Princeton, New Jersey, and certified pastoral counselor; "Understanding Gen-Xers," with Dr. Kenda Creasy Dean, PTS's associate professor of youth, church, and culture; and "Spiritual Formation and the Candidacy Process," with the Reverend Jeffrey V. O'Grady, PTS's dean of student affairs.

Workshops include: "Working with Difficult Candidates," "The Perfect Pastor and How to Build One," and "CPMs and Sessions Working Together."

Cathy Cook Davis, director of student relations and senior placement, believes the church "can be excited about the next generation of pastors. This event is a way we can partner with CPMs to explore together our God-given opportunity to nurture our students."

"Nurturing the Next Generation: Effective Care of Candidates," will take place Sunday, October 5 through Tuesday, October 7. The registration fee is \$25 per person or \$100 per presbytery for up to five participants. This fee includes breakfast, lunch, and dinner on Monday and breakfast on Tuesday. Housing is available, but limited, at an extra cost. Registrations and fees must be received by Monday, September 15.

For more information, please contact the Office of Student Relations and Senior Placement at 609-497-7882 or email Carol Belles at [carol.belles@ptsem.edu](mailto:carol.belles@ptsem.edu).



# The Preacher's CRAFT

## Engle Institute of Preaching Receives Rave Reviews

by Barbara A. Chaapel

English author Samuel Johnson once said, according to his biographer and traveling companion James Boswell, that “a woman’s preaching is like a dog’s walking on his hind legs. It is not done well; but you are surprised to find it done at all.”

Thankfully, most of the church is beyond such bigotry regarding women preachers. But people in the pews who hear preaching from man or woman week after week might agree that it is not done well.

Joe R. Engle, (a Presbyterian layman for whom the institute is named), while he applauds the sermons he hears from the pulpit of his church, the Fifth Avenue Presbyterian Church in New York City, bemoans the state of preaching in general.

“Preachers put too little effort into composing their sermons,” he says. “Too many do not focus on the text. Too many do not work at their sermons as if their ministry depended on it.”

Because he thinks ministry, and the growth of the church, *does* depend on good preaching, he has put his money where both his mouth and his heart are. In a generous gift to Princeton Seminary, he has envisioned and made possible the Joe. R. Engle Institute of Preaching, a weeklong summer conference to nurture and strengthen the craft of those who preach.

Forty PTS alums from the Classes of 1996 and 1997 attended the inaugural Engle Institute this past June. They worshipped together, attended practical workshops taught by PTS preaching and speech faculty (Charles Bartow, Randy Nichols, Sally Brown, Cleo LaRue, Jim Kay, and Nancy Lammers Gross), and talked together and with faculty about their calling as preachers.

Mary McKey, a pastor in North Carolina, called it one of the best educational events

she’s ever been to. “There was a theological excitement that undergirded the practical application,” she said. “Theological insights shaped the practice of preaching and both were valued.”

Dr. Nancy Gross’s workshop on exegesis was a highlight for McKey. “She gave me a new exegetical method, where the text you’re preaching on is shaped by your whole ministry,” McKey explained. “She urged us to ask those we meet in the daily practice of ministry—our secretaries, our sextons, people we visit in the hospital, committee members—what the text for our sermon means to them. Using this method, sermon preparation begins at the breakfast meeting.” McKey couldn’t wait to get home to try it.

Ken Locke, from Nashville, Tennessee, signed up for workshops with Professors Charles Bartow and Randy Nichols. He appreciated how practical they were. “Bartow ripped apart my elocution, and then put it back together,” he said, laughing. And Locke valued Nichols’s explication of how different Jungian personality types favored different preaching styles, sometimes without realizing the limitations of each. “For example, some of us preachers are intuitive, and we think our congregants can intuit what we mean. But maybe we have artists in the pews who need images.”

Kristin Saldine, Princeton Seminary’s minister of the chapel and the coordinator of the institute, called the event a new model in preaching conferences.

“The Engle Institute wasn’t built around ‘experts,’ but around practicing preachers,” she said. In the old model, faculty and speakers come, present their expertise to the participants (called Engle “fellows”) through



Tom Tewell talking with Engle Institute fellows

Photo: Beth Godfrey

lectures, and leave. In the new model, according to Saldine, faculty stay around, share meals with the fellows, worship with them, become involved in informal conversation around the coffeepot.

“Our institute is not star-based,” she explained. “In other words, we don’t choose participants who are the ‘best’ preachers. We invite them to self-select, based on their PTS class [the Classes of 1996 and 1997 were chosen because they are the classes that would have been invited to go to Israel had the Seminary still sponsored that alumni/ae trip] and whether they actually preach. Engle fellows are preachers of many types—pastors, associates, chaplains, presbytery staff—and many denominations.”

Another component in the new model was inviting a practicing preacher/pastor to preach the institute sermons each evening. This year’s preacher was Dr. Tom Tewell, Joe Engle’s pastor at Fifth Avenue. In addition to preaching four sermons, Tewell led a lively conversation about his craft.

“The most important tasks in the church are preaching and worship,” he said. “They are the center from which all else comes.

They are how the church will be nourished, whether the church is large or small.”

Tewell had a lot to say about preparation, his key to effective preaching. He spends between 15 and 20 hours a week in sermon preparation, with the blessing of his session and personnel committee.

“When I came to Fifth Avenue, I told the session I needed this time if they wanted strong preaching and worship, and I enlisted them to help me protect the time.” Tewell urged institute fellows to go home and do the same. “It’s essential to carve out time every day from all the other tasks of ministry that beckon loudly,” he said. “I spend at least one hour each day, plus one half day and one full day each week on sermon preparation.”

Tewell also offered practical preparation tips: “Read widely, and read writers who agree with you and those who don’t; read about communications theory, which tells us we only have 30-to-60 seconds to grab the hearer’s attention; collect quotes and stories and sayings, and develop a way to organize them—I have piles that I file once a year, which may not be the best way, but it works for me!” He also carries a small notepad as he travels around New York City by subway, at hand to write down what he calls “slice-of-life” moments.

“Once I saw four hands grasping the same subway pole when the train suddenly jerked to a stop. The hands were African American, Asian, Hispanic, and Caucasian. I used that illustration a year later on World Communion Sunday.” He urges all preachers to see and use the “slices of life” in their own contexts.

And to use titles that get people’s attention. “People often don’t know the biblical stories, but they do know the common culture,” Tewell explained. “When we get into the pulpit, we can assume that the people in the pew will know about the war in Iraq, and Tommy Hilfiger slacks, and reality TV. Choose titles that hook that knowledge and intrigue people about its connection to faith and the biblical text.”

He practices what he preaches. Institute fellows heard him preach “If NBC News

Covered the Feeding of the 5,000” and “Sorry, Mr. President, I Don’t Dance.” One sermon title printed in a New York newspaper—“The Power of a Tommy Hilfiger Image”—garnered calls both from the fashion firm offering to help Tewell



Nancy Lammers Gross shares a lighthearted moment during an institute coffee break.

Photo: Beth Godfrey



Cleo LaRue makes a point during his workshop on “Imagination and the Sermonic Idea.”

Photo: Beth Godfrey

research the topic and from a reporter who wanted to write a story about the church. “I remember the reporter asking me how to spell Colossians,” Tewell laughed. “You never know what the outreach of a sermon title can be!”

Joe Engle appreciates preaching that connects the biblical witness and contemporary culture. “Preachers must convey to listeners a sense of what the gospel is saying to our human experience today,” he said. “It’s hard work, but it has the potential to change and

enrich lives every Sunday.”

By all counts, the Engle fellows were changed and enriched by the institute. “It’s been great,” said Krista Henning-Ferka, who pastors four small Lutheran churches in South Dakota and preaches twice each Sunday. “I came with sermons and got helpful feedback and direct application that I can use as soon as I get home.”

Enriching, too, was the chance to be back on the Seminary campus. “They loved being back,” Saldine said. “They savored every bench, every table in Mackay, even their old dorm rooms. It was a chance to talk about preaching, to chat with faculty, and to reconnect with their seminary experience, to remember what was good and to rethink and reclaim what might have been bad. Instead of seeing ‘what PTS didn’t do for me,’ they were able to see their seminary experience in light of the complexities of ministry.”

The fellows echoed her thoughts. At the evaluation session ending the week, they listed words that summed up their experience: “Affirming, heartening, rediscovery, energized, challenging, broadening” were just a few.

Saldine hopes the Engle fellows will “reconnect virtually,” making use of the Seminary web site to share resources and stay in touch. “We all want to come back next year,” said Henning-Ferka. “We know we can’t, but we sure wish we could. I’d recommend this institute to anyone who preaches.”

Another group of fellows will have that chance next summer at the second Engle Institute, including members of the Classes of 1998 and 1999.

Princeton Seminary and Joe Engle hope the institute will become an annual event. Their goals are grand: “With this institute I am hoping to improve the quality of preaching in our nation’s pulpits,” said Engle. “The main purpose of a seminary is to educate people for the parish ministry, and in the Presbyterian tradition, preaching should be one of the highest priorities. When preaching is good and effective in the local church, then that church is usually thriving.” ■

# ONE WORLD, ONE CHURCH

## Conversations about Mission and Ecumenics in the Twenty-First Century

Through the generosity of PTS trustee emeritus Henry Luce III, Princeton Seminary has two chairs in mission and ecumenics: the Henry Winters Luce Chair in Missional and Ecumenical Theology, filled by Professor Darrell L. Guder, and the Henry Winters Luce Chair in Ecumenics and Mission, filled by Professor Luis Rivera-Pagán. Both Guder and Rivera-Pagán were appointed to their posts in 2002.

Henry Luce III is the son of the late Henry R. Luce, who began *Time*, Inc. and was editor-in-chief of *Time* magazine, and the grandson of the Reverend Dr. Henry Winters Luce (PTS Class of 1896) and Elizabeth Luce. His grandparents, in whose honor and for whose work the chairs are named, spent many years in China as Presbyterian missionaries.

*InSpire* is pleased to introduce Drs. Guder and Rivera-Pagán, and their work in mission and ecumenics, to our readers. Because his chair emphasizes theology and his position is in the Theology Department, Guder writes about the missional church and its theological seeds in the work of Karl Barth. Rivera-Pagán, whose chair falls within the ecumenics area of the History Department, talks about his experience with and commitment to ecumenical conversation and action, particularly in relation to the churches and people of his native Latin America.

### Listening to Latin American Voices

by Erika Marksbury

Luis Rivera-Pagán, PTS's visiting Mackay Professor of World Christianity during the 1999–2000 academic year, suspects he knows why he was invited to return to Princeton.

Now the Henry Winters Luce Professor of Ecumenics and Mission, Rivera-Pagán says, "They called me and said, 'Luis, we would like you to come back here on a more permanent basis.' I think the idea for having me comes from the fact that this institution used to play an important role in Latin America, and I think they'd lost that connection. Also, a Puerto Rican can contribute another dimension, because we can be both Latin American people and United States citizens."

But at the opening worship service of the Association of Latin/Hispanic American Students last fall, Rivera-Pagán challenged the notion that he was one of few Latin people on campus.

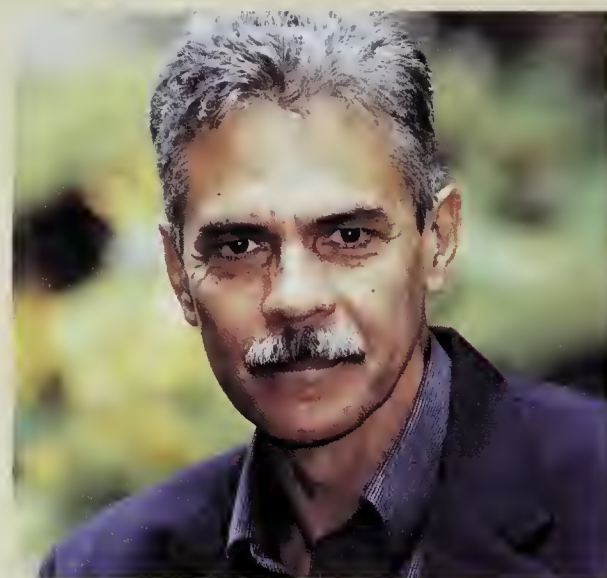
"When I was interviewed for this strange chair," he remembers, "I was told by one member of the search committee, 'Luis, we would like you to come, because we don't have too many Latinos or

Hispanics here.' And I immediately replied, 'Oh, yes, you have lots of Hispanics and Latinos here. Manuel Alvarez, who cleans Stuart; Ricardo Sosa, who used to clean Adams House.... They are the people who cut the grass, who wash the dishes, who mop the floors.' I remember saying, 'They are your new *douloi*.'

"They are not here tonight, but they are part of this community, and I am telling you, they want to converse with you. They want you to hear about their dreams, why they are here, what their hopes are. Have you talked to many of them?"

Rivera-Pagán can issue this challenge because he has spent time talking with them. He knows the stories of the women who work in the cafeteria—how they came to the United States in search of employment that would allow them to save for their children's education. He tells of the woman who cleans Brown Hall, and how her earnings help provide for her mother. The stories of their lives affect Rivera-Pagán's life and work; their "reconstruction" projects inspire his own.

In April, he dedicated his inaugural address to the memory of Richard Shaull



Luis Rivera-Pagán

Photo: Beth Godfrey

(1919–2002), PTS's first professor to hold the chair he now occupies, and was honored by the presence of Shaull's widow at the lecture. That lecture testified to a main objective of not only Rivera-Pagán's preaching, but also of his scholarship: to draw attention to those whom history (and the present) have deemed less-than-human. He spoke about Bartolomé de las Casas (a 16th-century Spanish historian, theologian, and priest who championed the rights of native peoples of the Americas) and his prophetic last words to Spain, which condemn Spain's violence and inhumanity against those peoples. Rivera-Pagán's own prophetic call to study the stories of the past—particularly those that remain largely

(continued on page 14)

# Encountering Barth As a Missional Theologian

by Darrell L. Guder

In the spring of 1999, my wife and I had the opportunity to devote part of our sabbatical to a semester at the University of Göttingen, in Germany. The attraction was the opportunity to work with Professor Eberhard Busch, the well-known Reformed theologian whose publications include the classic biography of Karl Barth. He held the chair in Reformed theology in Göttingen (he has since retired), the same chair Karl Barth initiated in the early 1920s.

The major emphasis of our sabbatical was a seminar that Busch invited me to coteach with him. The theme, which he suggested, was “missional church,” and one of the textbooks was the book by that title that I had edited and that had just appeared the previous year. The other assigned readings for the seminar were large segments of the last full volume (IV/3) of the *Church Dogmatics*, especially the sections dealing with “The Being of the Christian As Witness” and “The Sending of the Community of the Holy Spirit.” We were testing an idea I had been discussing with Busch for the last several years.

It had long intrigued me that David Bosch, in his magisterial text *Transforming Mission*, repeatedly refers to Barth’s importance for the theology of mission. I don’t come across many Barthians who speak of his work in that way. And yet, the major shift in missional thinking about the church in the 20th century is largely ascribed to Barth’s influence. That shift is often summarized with the term *missio Dei*, the “mission of God.” This theological consensus, now dominant in missiological thinking around the world, emphasizes that God is by his very nature the “God who sends,” whose purpose is the healing of the world, and who sends his Son to carry out that purpose. God’s way of bringing that healing “to the nations” is through the people that he calls, forms, and sends as his witness—Israel and the church engrafted upon that root. Thus, the theology of mission is placed in the center of the Trinitarian dynamic: God the Father sends the Son, the Father and the Son send the Spirit, and the Triune God calls and sends the church to carry this gospel to all people.

This approach to mission results in a radical redefinition of the church. In the language of Vatican II, “The pilgrim church is missionary by its very nature.” Mission, thus, is not *one* of the many good things the church does. Nor is the church itself the purpose of mission. The church *is* mission for the sake of God’s purposes, and all that it does should focus on its calling to that task of witness.

This “missional” understanding of the church, emphasizing its “sentness,” pervades the great discussion of the church in volume IV of Barth’s *Church Dogmatics*. As Bosch paraphrases Barth’s emphasis, the church’s “mission (its ‘being sent’) is not secondary to its being; the church exists in being sent and in building up itself for the sake of its mission.”

(*Transforming Mission*, p. 372) Thus, Johannes Aagard, the Danish missiologist,

is not exaggerating when he describes Barth as “the decisive Protestant missiologist in this generation” (cited in Bosch, *Transforming Mission*, p. 373).

But I am discovering that this missional approach to the church was emerging in Barth’s thought long before it found its classic expression in the last volume of the *Dogmatics*. The thinking that led to this broad consensus was first expressed in a lecture titled “Theology and Mission in the Present Day” that Barth delivered to the Brandenburg Mission Society in 1932. Already in 1928, the prominent German missiologist Karl Hartenstein had published a provocative essay called “What Does Karl Barth’s Theology Say to Mission?” I suspect that these themes, theology and mission, were developing in Barth’s thinking in such a way that, by the time we get to the final volume of the *Dogmatics*, it is possible to describe his work as “missional theology.” That is the thesis I hope to investigate further during my remaining years at Princeton.

A missiologist must always pay attention to the context! My friend and PTS colleague Bruce McCormack examines in great detail the genesis of Barth’s theology in terms of the philosophical, theological, and cultural context of the first four decades of the 20th century in his book *Karl Barth’s Critically Realistic Dialectical Theology: Its Genesis and Development 1909–1936*. One aspect of that contextual examination that particularly interests me is that, for Barth and many others, “Christendom” was over. The 17 centuries of this grand partnership of church, state, and culture, going back to Constantine’s establishment of Christianity in the fourth century, had now reached their conclusion.

For Barth, the project ended with the Kaiser’s declaration of war in 1914. By the early 1920s, the theologian was commenting to a friend: “The idols were tottering.” In essays published in the 1920s and the early 1930s in the journal *Zwischen den Zeiten* (significantly translated “Between the Times”!), Barth and many like-minded friends explored the implications of this shattering paradigm shift. The radical change in

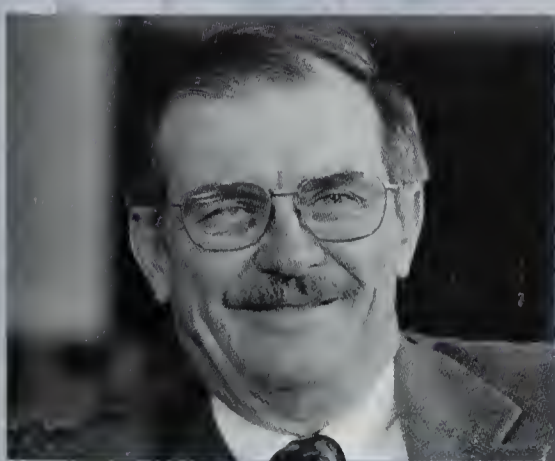


Photo: Eddie Nabhan

Darrell L. Guder

untold—was clear. His lecture also served as an uncomfortable reminder of history's tendency to repeat itself.

"My lecture had to do with the 16th century," he says, "and I would have given it even had there not been a war going on in Iraq.... But this war is a similar story—a powerful nation giving a beating to a weaker nation, gaining more power in the process and saying we're doing it to defend certain ideals...."

Rivera-Pagán is convinced that the naiveté most of us live with—that allows us to believe in the good intentions of acts such as war—is chosen. He wants to discourage, or even disallow, that sort of naiveté. His extensive and ongoing work on the themes of war and peace is one way he hopes to help students "not necessarily deny previous certainties, but rethink them, so as not to take anything for granted."

Rivera-Pagán focuses much of his scholarship on theology and literature, having seen "two intellectual booms" in Latin America in the late '60s and early '70s: one in theology and one in literature. He has discovered some surprising convergences of themes—the sacraments, oppression, struggle, and hope—and realized that "these are two enterprises that can thoroughly dia-

logue with one another." Because the whole of history and faith is one immense, all-encompassing story for Rivera-Pagán, he works on bringing together literature and the narrative of Christianity. Letting the two speak to each other, he believes, will provide students with new, fuller understandings of both.

"The Old Testament," he says, "is a story of immense failure, and then in the New Testament, we have the failure of one guy, then a group of other persecuted failures—tragedy after tragedy—and with those stories, one can face the tragic destiny of human failure. We hold that despite the cruelty of human beings, there is some kind of hope in the Word... and that is how the dialogue works: everywhere the way of the cross, everywhere the hope of the resurrection."

While Rivera-Pagán enjoys his work with dialogues of the past—such as the 16th-century debates about the conquest and Christianization of the Americas—he also closely follows the more recent expressions of theology from Latin American, Latino/Hispanic, and Native American communities, theology informed by cultural diversity and ethnic identity. He works with the words of Roberto Guizueta, Justo González, Benjamín Valentín, Ada María

Asasi-Díaz, María Pilar Aquino, Daisy Machado, Zaida Pérez, Orlando Espín, José David Rodríguez, and others who he says "are forging a refreshing new perspective, from the underside of the Leviathan, that might help shape the theologies of the 21st century."

It wasn't an easy decision for Rivera-Pagán to leave sunny Puerto Rico (a second time!), where he had been doing similar work on the faculties of the University of Puerto Rico and the Evangelical Seminary of Puerto Rico, for Princeton Seminary.

"Every academic enjoys Princeton's libraries—both Speer and Firestone [at Princeton University], that is, if you can find your way around! But I came for a year and went back home; I saw this as a one-year experience. I came the second time with some doubts, but I knew I was



Some Latino/a members of the PTS community

Photo: Beth Godfrey

the context of Christian Europe made it necessary to start talking about "post-Christian Europe." The challenge to the church was profound, going to its very roots. The church could not be faithful to her Lord while devoting all her energies to maintaining what she had once been.

The concern for the evangelical integrity and faithfulness of the church's proclamation in a post-Christendom world is, I think, a driving force in Barth's theology. By naming his great work the "church" dogmatics, rather than calling it a "systematic theology," or even a "Reformed dogmatics," he makes it clear that his focus is the church, her faith, her witness, her "active knowledge"...her mission.

The church in the West faces a great challenge in a world that has become a dif-

ficult mission field. The task of theology is to think through the faith in light of the church's calling to be the witness and herald to the gospel. Theology must take the context of the post-Christendom West seriously, but it dare not reframe the gospel to fit that context comfortably. Indeed, for Barth this has been the fatal problem of much Western theology over the centuries: he fears compromise with context can dilute the gospel and restrict its power and its claim on human lives.

It is both the privilege and the responsibility of the church of Jesus Christ to make the gospel hearable and visible in every context. This is what Barth's theology seeks to do: to equip the church to think about and understand its calling in such a way that it can translate the gospel lucidly

in a post-Christian world.

It seems, then, that our reading of Barth may be too narrow if we see his theology only as a break with liberalism or the Enlightenment. That break is, of course, an essential part of his theological revolution. But by the time we get to the later volumes of the *Dogmatics*, his polemic is embedded in a larger confrontation with the end of Christendom in general.

Barth's way of carrying out that confrontation is instructive. He takes the legacy very seriously. He explores the theology of Christendom in great detail (much of it in those notorious small-type sections), demonstrating over and over again how a dialectical approach works. We learn with him to say both "yes" and "no" to the Christendom tradition. We recognize God's

being asked to contribute something here. And if I take seriously my theological vocation as a Christian, then this decision is not only a matter of libraries, but of where I can be more useful—whether in Puerto Rico, where many do what I am doing, or here, where my contributions are more unique.”

Ultimately, it was through a conversation with a friend, “who considers himself an unbeliever,” that Rivera-Pagán believes God spoke to him and directed him back to PTS. Laughing, he says, “God can sometimes be very peculiar in the ways She acts.”

While God has led him far from home for now, Rivera-Pagán maintains ties to the land that nurtured his theological thought. This past year he returned to Puerto Rico to lecture, and also delivered addresses in Ecuador, Costa Rica, and Mexico. The travel keeps him connected, not only to his home, but also to expressions of Christianity that inform his field.

“During the 20th century, ecumenism

#### Selected publications by Luis Rivera-Pagán:

*Essays from the Diaspora*, 2002  
*Fe y Cultura en Puerto Rico*, 2002  
*Diálogos y Polifonías: Perspectivas y Reseñas*, 1999  
*La Evangelización de los Pueblos Americanos: Algunas Reflexiones Históricas*, 1997  
*Mito, Exilio y Demonios: Literatura y Teología en América Latina*, 1996  
*Entre el Oro y la Fe: El Dilema de América*, 1995  
*Los Sueños del Ciervo: Perspectivas Teológicas desde el Caribe*, 1995  
*A Violent Evangelism: The Political and Religious Conquest of the Americas*, 1992



Bartolomé de las Casas

and missions were closely intertwined,” he explains. “Their intimate linkage was based on the utopian vision of one church in one world. At the dawn of this new century, the Christian faith finds itself more globally dispersed and fragmented than ever before. It is a global religion; it is also a highly divided and contentious faith. This dual reality presents new and exciting challenges that merit intense research and creative dialogue.”

This fall, the three members of PTS’s Missions, Ecumenics, and History of Religions faculty will be on campus together for the first time. Rivera-Pagán, Darrell Guder, and Richard Young have scheduled a series of meetings to discuss the interplay of their fields, and how to best strengthen

this area’s Ph.D. program, which attracts many students from outside the United States. Rivera-Pagán is excited about the possibilities ahead for the program, but admits with a sigh and a smile, “It is an immense field, and we are mortal human beings.”

As such, he will simply continue doing what has made him beloved among students: to seek out the passion-filled, sometimes painful stories that yearn to be told—stories of faith and love and life—and to tell and teach those stories, let them shape his life, and offer them to students in hopes that their lives will also be changed. Because more often than not, they are. ■

*Erika Marksbury is a 2003 PTS graduate and was one of Dr. Rivera-Pagán’s students.*

faithfulness in all those centuries of the project. But we also recognize our human sinfulness at work in the reductions and adaptations of the radical gospel in order to fit a particular context more smoothly.

News about the “end of Christendom” is only slowly getting through to our congregations in North America. Although the evidence of this paradigm shift is persuasive and often unsettling, there is both willful avoidance of the facts as well as many efforts to turn the wheel back and to restore Christendom. Barth is an uncomfortable conversation partner for anyone beholden to either option. His radical insistence on the event character of the gospel, on the centrality of Jesus Christ, on the formative power of Scripture, on the certainty of God’s faithfulness, on the sinful-

ness of all human attempts to replace the gospel with our religions—all of this is essential for the nurture of a missional church in a post-Christian world.

It may well be time to set aside some of the unhelpful generalizations about Barth that emerged in the first wave of encounter with his theology—and in the process to set aside that unhelpful word

“neo-orthodoxy.” For Barth, the good news of God’s love-made-history in Jesus is the gift that becomes the task of the church. It is not a gospel to be hoarded, or that focuses on the believer’s salvation in isolation. It is the “power of God for salvation” (Rom 1:16) that empowers the community’s witness and heralds the fact that God’s good reign is already breaking in. ■

#### Selected publications by Darrell Guder:

*Unlikely Ambassadors: Clay Jar Christians in God’s Service*, 2002  
*Ser Testigos de Jesucristo: La misión de la Iglesia, su mensaje y sus mensajeros*, 2000  
*The Continuing Conversion of the Church: Evangelization As the Heart of Ministry*, 2000  
*The Incarnation and the Church’s Witness*, 1999  
*Missional Church: A Vision for the Sending of the Church in North America*, 1998  
*Be My Witnesses: The Church’s Mission, Message, and Messengers*, 1985

# ENCOUNTERING CHRIST ON THE LOOSE

## Remembering Donald Harrisville Juel

Dr. Donald Harrisville Juel, Princeton Seminary's Richard J. Dearborn Professor of New Testament Theology, died on February 23, 2003, following a long illness. Born in Alton, Illinois, on March 4, 1942, he was educated at St. Olaf College (B.A.), Luther Theological Seminary (B.D.), and Yale University (M.Phil. and Ph.D.). He served as pastor of several Lutheran congregations and taught at Indiana University, Princeton Theological Seminary, and, for seventeen years, at Luther Theological Seminary, before returning to the Princeton Seminary faculty in 1995. He wrote *Messiah and Temple*, *Messianic Exegesis*, *Mark* (a commentary), and *A Master of Surprise: Mark Interpreted*. He is remembered by his Princeton Seminary colleagues and students as a man committed to awakening in them and in the church a deep appreciation for and love of the Bible.



Photo: Keith Kerber

by Beverly Gaventa

During the second semester of the 1995–96 academic year, Donald Juel and I taught NT101 together. I watched as this new colleague opened his first lecture by showing slides of the ending of the Gospel of Mark in several ancient Greek manuscripts. Although I nodded politely, I was more than a little confused by this strategy. At most, perhaps a quarter of these entering students would have studied Greek, which meant that most of the assembled class would have experienced the exploration of a text-critical problem as a visit to another planet.

Slowly the tactic became clear to me. Don wanted to begin the semester by destabilizing students' assumptions about the New Testament. He might have done that by sketching for them some important current debates in New Testament scholarship, debates that sometimes involve understandings of the earliest Christian communities that are diametrically opposed to one another. Or he might have compared a few crucial

texts in varying contemporary translations, underscoring the ambiguity of the original text. Instead, he presented the class with the more basic question of the "original" text itself. Before we interpret, before we translate, we confront a myriad of textual problems that complicate the phrase "the New Testament," and Don wanted students to face the question of what *is* the New Testament.

These days classifying scholars by their areas of expertise is standard fare. Biblical scholars may engage in rhetorical analysis of Paul's letters, for example, or literary analysis of 1 Kings. I suspect that an equally revealing, maybe even more revealing analysis, however, would inquire into the varying pedagogical goals of professors. Some professors, deeply enamored of the scholarly traditions in their own fields, want students to understand the history of research that has produced whatever consensus and conflict characterizes present discussions. Others have strongly held convictions about major questions in the field, and they will want to

shape students to favor their own views. Still others want students to know and appropriate the interpretive traditions of their own denominations—or perhaps to challenge those same views.

These are not mutually exclusive goals, to be sure, and I can recall occasions when each of them emerged in Don Juel's teaching. Yet surely his primary commitment was to the preparation of leaders for the church, women and men who would be capable of leading, and willing to lead, congregations in the reading and interpreting of the Bible. He wanted our graduates to be equipped to make decisions about texts, not to be so overwhelmed by the Mount Everest of biblical scholarship that they avoided it altogether. After all, shouldn't a pastor be able to articulate a position about the ending of Mark 16?

To say that Don Juel wanted to prepare leaders for the church sounds utterly innocuous, but Don's understanding of leadership had little to do with packaged lessons on church management, especially when it came

to interpreting the church's biblical and theological tradition in the present.

Leaders, for Don, were not list-makers. Simply to identify the various options available for addressing a given problem is a poor substitute for interpretation.

Commentators who specialize in rehearsing the many proposed solutions to any exegetical argument perform an important service, but Don would find the mere listing of opinions insufficient. More than once, he urged a student, "Make an argument, for crying out loud!"

Don also had a particular disdain for what he called "explainers," a term I have come to cherish. "Explainers" are those interpreters who think that all difficulties in the text can be unraveled in one way or another, so that the Bible becomes a little lapdog, incapable of causing problems or giving offense. A couple of generations ago, an "explainer" might have analyzed Jesus' exorcisms as psychological solutions of hysterical illnesses or attributed the feedings of the multitudes to the brown bags each family brought along from home. In Don's view, however, "explainers" are everywhere. A conversation about the story of Ananias and Sapphira brought this home to me. Don dismissed the various attempts to reduce the story to a warning about the authority of Peter and the apostles. He was more interested in taking seriously the terrifying power of God at work in these deaths, something Luke himself does when he notes at the end of the story that "great fear seized the whole church." (Acts 5:11)

Don also understood that leadership in biblical interpretation is not about moralizing. The desire to be sure that other people behave, that they do it on our terms, and that the Bible supports our understanding of those terms, runs deep in many of us who study and teach in seminaries. Profoundly shaped by his own Lutheran tradition, and perhaps more profoundly by his reading of the letters of Paul, Don recognized both the deep urge to moralize and its lack of foundation in the gospel of God's grace. (In fact, we had a standing joke about our developing a program in anti-Pelagian studies, except that neither of us was kidding.)

Stating what Don wanted to avoid is easier than articulating positively what he

meant by leadership. The best encapsulation comes in his own words. Often he employed language about pastors offering interpretations that would "prepare readers for an encounter with the text." (When I find that expression in a student's paper, I know to whom the student has been listening.) That encounter would not necessarily be a warm and fuzzy experience. After all, rubbing the noses of often-anxious entering students into the very basic question of what constitutes the text of the New Testament may well produce an encounter that is far from comforting. What Don wanted, if I understood him correctly, was that our graduates and their congregations would be genuine listeners of the text, able to imagine that Jesus Christ himself is "on the loose," a phrase Don used to characterize the end of Mark's Gospel. (Much of this approach was worked out in his long-standing collaboration with Patrick Keifert of Luther Seminary. In "The Bible and Theological Education: A Report and Reflections on a Journey," which will appear in *Unsettling Scriptures, Surprising Faith: Essays in Memory of Donald Harrisville Juel* [Westminster John Knox, 2004], Keifert traces the development of this understanding of leadership and its impact on theological education.)

Although I never heard Don articulate his understanding of collegial relationships in so many words, I think it is fair to say that his understanding of pedagogy had parallels in his understanding and, more important, his practice of collegiality. Preparing women and men who are ready and able to make interpretive decisions and lead communities of faith to hear and respond to challenging biblical texts requires something more than a gaggle of talented scholars. It requires a team of people who are bound together as much as they are bound to their work.

Put succinctly, Don wanted his colleagues to flourish. Although he would feign envy when one colleague's book appeared on the shelves at Barnes & Noble or another lectured in some exotic location, he genuinely rejoiced in his colleagues' accomplishments. At the drop of a hat, he would engage a conversation about pedagogy or think out loud with a colleague about a problem with a student or a class.

"Don also had a particular disdain for what he called 'explainers,' ...interpreters who think that all difficulties in the text can be unraveled in one way or another, so that the Bible becomes a little lapdog, incapable of causing problems or giving offense."

Recently I ran across a C.S. Lewis comment that, when we lose someone dear, we lose not only that person's relationship to us, but we lose some portion of that individual's relationship to other people (*The Four Loves*, chapter 4). Although he doesn't say as much, Lewis seems here to develop Paul's understanding of the Body of Christ as it applies to grief. The comment struck me sharply because of Don's death. Reflecting personally, I have lost this dear friend and colleague, as well as his influence on the students we would have taught together, his enlivening rapport with members of the Seminary staff, his engaging conversations with friends near and far, and much more that I cannot bear to articulate. That sentence could be multiplied many times over across the PTS community.

Perhaps that is only a long way around saying that we grieve the loss of this colleague with his youthful black hair, his loping gait, his perpetual tardiness, and his welcoming smile. And our personal sense of loss is exceeded only by our grief at what the church has lost in the death of this fine teacher. We give thanks to God for his many gifts to Donald Juel and for Don's gifts to the Body of Christ. ■

*Beverly Gaventa is the Helen H.P. Manson Professor of New Testament Literature and Exegesis at PTS; she taught New Testament courses with Don Juel and was his friend and colleague.*

# Class notes

## Key to Abbreviations:

Upper-case letters designate degrees earned at PTS:

M.Div.	B	D.Min.	P
M.R.E.	E	Th.D.	D
M.A.	E	Ph.D.	D
Th.M.	M		

Special undergraduate student U

Special graduate student G

When an alumnus/a did not receive a degree, a lower-case letter corresponding to those above designates the course of study.

**1940 Franklin Gillespie (B)** is still active at White Horse Village and Swarthmore Presbyterian Church.

**1945 John David Burton (B, '51M)** is serving his 13th interim, this one at the First Presbyterian Church in Bryan, Ohio. He is planning "a bash" for the Class of 1945's 60th reunion next year.

**1948 Melvin L. Schaper (M)** trusts "that Princeton shall always be a pillar of spiritual strength in standing strong for God and his word to us in the Bible." Schaper has served in ministry for nearly 60 years.

**Robert E. Seel (B)** writes, "Being retired has made it possible to be active in Presbyterian Border Ministries in Nogales and Douglas, Arizona, as well as other points along the border. The church is seeking to be sensitive to the many immigrants who risk their lives to find jobs in the United States."

**1949 Kyung Y. Chun (M)** is professor emeritus at Hanshin University in Seoul, South Korea.

**1950 Raymond Waddell Moody (B)** and his wife, Anita, celebrated their 65th wedding anniversary on June 18. He writes, "We continue to live and enjoy our home and church here in Woodland, Washington."

**1952 Jerry W. Bohn (B)** writes, "I continue to thank God for the education I received at PTS. In my retirement, my pastor is **Ken Gruebel ('72B)**."

**1953 Ned E. Richardson (B)** is pastor at Round Valley United Methodist Church in Covelo, California.

**1955 E. Bruce Ellithorpe (B)** writes, "As I enter my eightieth year, I am still calling and participating in worship—slowing down but happy to be serving the church and our Lord." He lives in Rocklin, California.

**James MacKellar (B)** writes, "I'm happily retired on the Canadian border in eastern Vermont. I continue as moderator of the General Assembly's Advisory Committee on the Constitution."

**William W. Matz (M)** is an adjunct faculty member at Moravian College and at Northampton Community College, both in Bethlehem, Pennsylvania.

**1956 Robert G. Crawford's (b)** new book, *What Is Religion?* (Routledge, 2002), will be translated into Greek and Portuguese. The book deals with six world religions—Judaism, Christianity, Islam, Hinduism, Buddhism, and Sikhism—and has been welcomed by ministers and students at the Open University in England, where he works as an associate lecturer. He also serves the United Reform Church as a minister and conducts Sunday services.

**Edward R. Danks (B, '87p)** is retired and living in Whispering Pines, North Carolina, after serving five years as chaplain and adjunct professor at the Presbyterian College in Kikuyu, Kenya.

**Betty Kurtz Hamilton (e)** writes, "I continue to enjoy my nine-year-old granddaughter and the beauty of living in Sonoma, California, and my ties with my other seminary, San Francisco Theological Seminary."

**John (Jack) Thomson (B, '67M)** was recently elected to the Denton (Texas) City Council. He writes, "The city council of seven governs the City of Denton, with a population of 90,200 and growing."

**1957 Robert W. MacGregor (B)** is president emeritus of the Center for Ethical Business Cultures (formerly Minnesota Center for Corporate Responsibility), affiliated with the graduate schools of business at the University of



Members of the Class of 1953 who attended their 50th reunion in May

St. Thomas and the Carlson School at the University of Minnesota. He also represented the International Chamber of Commerce at United Nations Global Compact meetings around the world, covering the environment, human rights, and labor. He works with United Nations agencies on special programs to put the unemployed to work rebuilding large, broken cities.

**Terrence Tice (B, '61D)** writes, "My translation and introduction of Schleiermacher's *Notes on Virtue* appeared from Edwin Mellen Press in April. With my wife, Catherine Kelsey, a United Methodist minister, I am very active in scholarly efforts."

**1958 John Niles Bartholomew (B, '71D)**, retired synod executive for the Synod of the South Atlantic and chair of the Committee on the Office of the General Assembly, served for three months as interim pastor of Wrangell Presbyterian Church, a remote church in Alaska.

**Franco Giamèpiccoli (M)** retired after a seven-year mandate as pastor at the Waldensian Church of Palermo, Italy. Living now in Torino, he is still active as the coordinator of the Commission on Globalization and Environment for the Federation of Protestant Churches in Italy. He is a member of the editorial committee of the Waldensian Publishing House in Claudiana. His email address is fgiampic@tin.it.

**Walter Mueller (M)** became the religion columnist in July 2002 for *The Daily Southerner*, the second oldest daily newspa-

# Class notes

per in North Carolina in continuous publication. He preaches every Sunday at Macclesfield Presbyterian Church in Macclesfield, North Carolina. His email address is drwalt\_27886@yahoo.com.

**Julian Philip Park (B)** lectured last December at Kwansei Gakuin University, where he formerly taught while a missionary professor in Japan.

**Norma Jean Sullivan Perkins (E)** has been children's church leader on the staff of Coronado Community United Methodist Church in New Smyrna Beach, Florida, since July 2002. She writes, "This is my first paid local church position, as God had other plans for me as an editor and church curriculum writer when I graduated from PTS. During those 40 years I was also a volunteer educator in local churches. Now I'm thrilled to be officially on a church staff."

**Joseph M. Shaw (D)** writes that he is "grateful for my time at PTS (1953-58). [I am] also grateful that PTS is in the service of the gospel and the church."

**1960 John H. Valk (B)** writes, "Retirement has made it possible for me to play 'Taps' frequently for the U.S. Marine Corps, to take over the directorship of a band called 'The Elmirans,' and to study to become an oblate at Mount Davis Benedictine Monastery."

**1961 Howard W. Fritz (M)** and his wife, Marion, have moved into a jointly owned home with their pastor son **Stephen ('89B)** and his family in Lancaster County, Pennsylvania. Fritz is parish associate on his son's staff at Wayside Presbyterian Church in Landisville.

**Bruce Nicolls (M)** and his wife, Kathy, after 40 years as missionaries in India, now reside in New Zealand. They are doing their best to adjust to a new culture. Bruce is working half time on the Asia Bible Commentary Series, contextual commentaries for Asian pastors and theological colleges. They celebrated their 50th wedding anniversary on July 25.

**1962 José C. Nieto (M, '67D)** delivered four inaugural lectures last October

## Alumni/ae Update

The Alumni/ae Association Executive Council has reached a new level of communications capability! You can now communicate with us, either individually or as a group, by email, using our PTS email addresses on the web.

Just go to <http://www.ptsem.edu/bond/alumni/aaec.htm> and you will find a list of the names of AAEC members with PTS email addresses. Click on one or more of our names, and send us an email. If you choose to use the group address, [alum.council@ptsem.edu](mailto:alum.council@ptsem.edu), we will all receive a copy of your message.

We hope you will use these email addresses as a convenient link with us and with the Seminary. Send us your suggestions and your concerns, and tell us about issues you face in ministry. Let us know how we can more effectively represent you.

As you probably know, the Seminary web site also allows you to update your personal information via the web, and to add your email address to the alumni/ae email directory on the web. It's a good way to stay in touch with fellow alums.

Finally, the council is interested in "first call" experiences in ministry. Those of you who are Presbyterian graduates from the Class of 1973 on (for starters, anyway!) and who have served in the pastorate have received a survey from us asking about your first call.

We ask that you complete the survey and return it as soon as you can. The council will meet on September 29 and 30 and October 1 in Princeton and will begin discussion of the survey then.

Stay in touch!

**The Reverend Kathy J. Nelson (Class of 1980 M.Div., 1986 Th.M., 1992 D.Min.)** is the pastor of the First Presbyterian Church in Dayton, New Jersey. She represents Region Three, which includes southern New Jersey and Delaware.



at the new location in El Escorial of the Spanish Protestant Theological Seminary (SEUT), formerly in Madrid. Two lectures were on the 16th-century Spanish reformer Constantino Ponce de la Fuente's doctrine of the church and sacraments. The other two were on Cervantes's literature and religion. Nieto has published ten books. The latest one is *Consideraciones del Quijote, Juan de la Cuesta-Hispanic Monographs* (Delaware, 2002). He is the Mary S. Geiger Professor of Religion and History at Juniata College in Huntingdon, Pennsylvania.

**1963 Richard B. Anderson (B)** writes, "My retirement lasted three weeks. The First Presbyterian Church of Ft. Lauderdale asked me to join their staff part time as parish associate for pastoral care. I love it! It's a wonderful church

and staff that is alive and lovingly reaches out to others."

**John Killinger (D)** had three books published last winter and this spring. *God, the Devil, and Harry Potter: A Minister's Defense of the Beloved Novels* was released in January by Thomas Dunne Books/St. Martin's Press of New York. *Ten Things I Learned Wrong from a Conservative Church* was published by Crossroad/Carlisle Books in October, and



Members of the Class of 1963 who attended their 40th reunion in May

Photo: Leigh Photo & Imaging

## Class notes

*Every Trembling Heart: Prayers and Affirmations for Christian Worship* was published in March by Abingdon Press. Killinger and his wife, Anne, live in Warrenton, Virginia, a few miles from the nation's capital. In the fall he will be a visiting fellow at the University of Durham in England, where his research will center on Celtic spirituality and where he will lecture on American fundamentalism.

**Fredric T. Walls (B)** has retired after twenty-two-and-a-half years as the director of the Presbyterian Self-Development of People Ministry, the denomination's premier partnership program with poor and oppressed people around the world. Walls previously served as a pastor in Los Angeles, California, as the associate dean of students at Knoxville College in Tennessee, and as the Houston urban university pastor with the universities and churches in Houston, Texas. ▼



**1964 Samuel James Campbell (B)** was awarded an honorary Doctor of Divinity degree from the Presbyterian Theological Faculty, Ireland, in recognition of outstanding service to the church in Ireland and overseas.

**Charles E. Stenner (B)** is interim pastor at Westminster Presbyterian Church in Columbus, Ohio.

**1965 Mebane Harrison (E)** is director of education for the navy in Coronado, California, home of the Navy Seals and the *Constellation*, *Nimitz*, and *Stennis* aircraft carriers.

**Robert E. Larson Jr. (B)** is interim pastor at Woodland Presbyterian Church in Philadelphia, Pennsylvania. His email address is robert.larson18@verizon.net.

**1966 Elizabeth Glenn Biggers (E)** reports that she has completed her Ph.D. in clinical psychology and that her husband, David Carl Biggers, died on March 18.

**Frank Poole (B)** is interim executive of the Synod of the Northeast. He began serving a three-year term in April. Poole came to the synod from Utica Presbytery, where he was also interim executive.

**David Stout (M)** is superintendent in the Iowa Annual Conference of the United Methodist Church, serving as dean of the cabinet for the 2003–2004 session.

**1967 Earl S. Johnson Jr.'s (B)** book, *Witness without Parallel: Eight Biblical Texts That Make Us Presbyterian*, was published in 2003 by Geneva Press.

**1968 Lowery M. Brantley (b)** is senior pastor of Wesley Monumental United Methodist Church in Savannah, Georgia.

**Jim Clark (B)** is interim pastor at the First Presbyterian Church in Loris, South Carolina. He married Jean Parrott Clark in 2000. They live at their farm home in Effingham, South Carolina.

**Donald H. Liebert (D)** is emeritus professor of sociology at Whitworth College in Spokane, Washington. His email address is donliebert@whitworth.edu.

**1969 Thomas Baker's (B, '93P)** book *Corporate Time-Out, Times Two* (Johnson & Johnson) is the second edition of a compendium of brief articles on how to deal with stresses and strains of corporate life while keeping a sense of emotional and spiritual balance. Baker also participates with the Lawrenceville Presbyterian Church's Habitat for Humanity group and Meals for the Homeless program. He is in his ninth year of playing baseball with the Over 40 Roy Hobbs Baseball League New Jersey Patriots. He says, "I function as the unofficial chaplain; my playing skills are mediocre, but I'm good at breaking up on-field fights!"

**Robert Butziger (B)** is in private practice as a pastoral counselor and moderator of the Presbyterian Serious Mental Illness Network

of the Presbyterian Health Education and Welfare Association.

**1970 Ralph Quere (D)** retired from full-time teaching at Wartburg Seminary, but hopes to continue teaching part time. His history of the 1978 *Lutheran Book of Worship (In the Context of Unity)* will be published this year.

**Thomas A. Sebben (B)** is interim pastor/head of staff of the First Presbyterian Church in Meadville, Pennsylvania, after interim service in Cuyahoga Falls and Youngstown, Ohio. In May he was certified by the Presbyterian Interim Ministry Certification Board. He is currently editor of *The Bridge*, a newsletter of the Association of Presbyterian Interim Ministry Specialists. He and his wife, Jody, have led the spouse track in interim ministry education events at Montreat and Zephyr Point. His email address is sebben@adelphia.net.

**Bill van de Meene (M)** writes from Australia that he hopes to retire this year. He says he is always grateful to PTS. And to "pray for peace."

**1972 Calixto C. Sodoy (M)** was recently commissioned as volunteer visiting professor at Central Philippine University in Iloilo City, Philippines. His church, Preston Hollow Presbyterian Church of Dallas, Texas, is his sponsor. Sodoy is a retired Presbyterian minister, having organized Presbyterian Filipino congregations in Corpus Christi, Houston, and Dallas, Texas. In his country of origin, he will devote his time to teaching seminary students in the school from which he graduated in 1964. ▼



# Class notes

**1973 John (Jack) V. Carlson (B)** is pastor of Highland Presbyterian Church in Street, Maryland, where he has a part-time pastoral counseling practice. He is author of *The Spiritual Dimensions of Self-Esteem* (Alba House, 2000).

**Mizuo Ito (M)** is pastor of Shizuoka Church (United Church of Christ in Japan) in Shizuoka, Japan.

**Henry S. Wilson (M)** has been appointed by the Lutheran Theological Seminary at Philadelphia as the H. George Anderson Professor for Mission and Cultures, and the director of the Multicultural Mission Resource Center.

**1975 N. Dean Evans (E)** is dean of Brandywine Episcopal Diocese of Pennsylvania. He assists clergy in 17 churches with worship and programming.

**1976 Steve Jacobs (B)**, who has served on the Regis University (Denver, Colorado) administrative staff since 1988, working specifically in the School for Professional Studies, has been appointed assistant vice president. The School for Professional Studies serves 13,000 undergraduate and graduate adult students at eight campuses, and through online learning.

**Victor Pandian (U)** is the regional coordinator for East Asia for Campus Crusade for Christ International. He is based in Singapore, where he is in charge of community and prayer ministry for nine East Asian countries, as well as coordinator for ministry in Mongolia. Pandian would love to hear from PTS alumni/ae. His email addresses are vicpand@eao.com.sg and prince20731@yahoo.com.

After two years as designated pastor, **Donald E. Potter (B)** was installed in November as pastor of the Presbyterian Congregation of Middletown in Middletown, Pennsylvania.

**Barbara Sterling-Willson (B)** is chaplain of the Hospice of Central New York. Her email address is bwillson@hospicecny.org.

**1977** After 40 years of local church ministry, **Edijece Martins Ferreira (D)** is emeritus pastor of Madalena Presbyterian Church, where he worked for 35 years. He is still teaching at his local seminary in Recife, Brazil, and at the Catholic University.

**Robert F. Hull Jr. (D)** was appointed dean at Emmanuel School of Religion in Johnson City, Tennessee, where he has taught Greek and New Testament for 25 years.

**Thomas Mowbray (B)** has published a new book, *A Concert of Prayer*. Autographed copies can be ordered via email (mowbray@rconnect.com) or by visiting his web site at <http://mowbraypublishing.homestead.com>.

**William H. Yeager (B)** recently retired after 25 years in the United Methodist ministry. He served the last 12 years as pastor/director of the University United Methodist Church and Student Center in Gainesville, Florida.

**1978** In May, **John Blewitt (B)** received his D.Min. in gospel and culture from Columbia Theological Seminary.

**Jeffrey G. Guild (B)** is chief of personnel, chaplain division headquarters of the United States Air Forces in Europe at Ramstein Air Base in Germany. His email address is cherokee140\_1968@yahoo.com.

**Thomas Samuel (M)** was consecrated as a bishop of the Diocese of Madhya Kerala of the Church of South India. His email address is csickdbishop@satyam.net.in.

**1979 Gary Dorrien (M, E)** has published his tenth book—*The Making of American Liberal Theology: Idealism, Realism, and Modernity, 1900–1950* (Westminster John Knox Press, 2003). This is the second volume of a three-volume interpretation of American theological liberalism.

In April, **Bob Faser (B)** received his D.Min.Sts. from the Melbourne College of Divinity in Australia. His thesis was on Christmas as “a season of opportunity” for churches to relate to their communities.

**John Helgeson (M)** is running for a seat on the Apollo-Ridge School Board in Apollo,

Pennsylvania. He is a minister at Apollo Presbyterian Church.

In March, **Jeremiah D. Schenck Jr. (B)** became pastor of Flagstaff Federated Community Church in Flagstaff, Arizona. The congregation is part Presbyterian, part United Methodist, and part Community. Schenck's email address is jedschenck@aol.com.

**1980 Jennifer Burns Lewis (E)** is pastor/head of staff at the Presbyterian Church of Western Springs in Western Springs, Illinois. Her email address is jlewis@presbyws.org.

**Thomas G. Long (D)** has written a new book titled *Beyond the Worship Wars—Building Vital and Faithful Worship* (Alban Institute, 2001, reprinted 2002).

**Craig A. Miller (B)** is pastor of Forest Hills Presbyterian Church in Tampa, Florida.

**1981 Mary Ford-Grabowsky (B, '85D)** writes, “I still treasure every course I took at PTS, every teacher, and every minute I spent there. Thank you!” Ford-Grabowsky writes full time and has contracts for two new books.

**Judith A. Westerhoff (B)** is serving Yorkville Presbyterian Church in Yorkville, New York, as temporary supply pastor.

**1982 Jana L. Childers (B)** has been elected dean of San Francisco Theological Seminary. She becomes the first female dean in the 132-year history of the seminary. She also serves as vice president for academic affairs and professor of homiletics and speech communication. ▼



**Thomas L. Craig (B)** is director of the Pastoral Care Department at Saint Barnabas Medical Center in Livingston, New Jersey.

## Class notes

**Attila A. Kocsis (M)** is pastor of the Magyar Hungarian Reformed Church in Perth Amboy, New Jersey. He received his Ph.D. from Protestant Theological Institute in Kolozsvár/Cluj, Romania, in 1995.

**Byron E. Luckett Jr. (B)** recently began work as senior consultant with Faithworks, a division of the nonprofit fundraiser IDC Publishing. He continues serving part time as relief chaplain for St. Rose Dominican Hospital in Henderson, Nevada, and as youth pastor for the First Korean Presbyterian Church of Las Vegas.

**Michael McKay (B)** is pastor of Montville United Methodist Church in Towaco, New Jersey.

**Kamkhuol Lianchinkhup Taithul (M)**, along with his wife, directs the Harvest School of Mission in Shillong, Meghalaya, India. Bible studies, prayer meetings, gospel outreach, and seminars are offered to the children that come from different states of the region. Taithul's email address is taithul@yahoo.co.in.

**1983 Jerry P. Denton (B)** is associate pastor at Centenary United Methodist Church in Laurel, Delaware.

**Neil Dunnivant (B)** (pictured below while on a mission trip to Guatemala) began work in July as associate pastor for outreach at the First Presbyterian Church in Greensboro, North Carolina, where he is working with **Sid Batts ('79 B)**, the church's pastor. ▼



**H. Daniel Lewis (B)** is director for gift planning and congregational support at McCormick Theological Seminary in Chicago, Illinois. His email address is hdl54@aol.com.

**David C. Marx (P)** is interim pastor at Island Presbyterian Church in Corpus Christi, Texas.

**Nancy F. McClure (B)** is currently a tent-making pastor. She writes, "I serve a 120-member congregation in Millerstown, Pennsylvania, on a half time basis. I also teach a learning support class in our local elementary school half time." McClure is working on a master's degree in special education at Shippensburg University. Her email address is pcpv@pa.net.

**Marvin McMickle (P)** is professor of homiletics and chairperson of the Practical Theology Department at Ashland Theological Seminary in Ashland, Ohio. He has been a pastor in Cleveland since 1986.

**Lydia M. Rappaport (B)** is interim minister of St. Andrews Presbyterian Church in Lebanon, Pennsylvania.

**Gale W. Watkins (B)**, pastor of Westminster Presbyterian Church in Phoenix, Arizona, teaches Presbyterian polity and worship at the Fuller Seminary Southwest extension in Phoenix. His email address is galew@aol.com.

**Brett P. Webb-Mitchell (B)** has published *Christly Gestures: Learning to Be a Member of the Body of Christ* (Wm. B. Eerdmans, 2003).

**1984** Last fall, **Richard Blackwell (B)** was named pastor of Baptistown Baptist Church in Baptistown, New Jersey.

**Tim Fearer (B)** is pastor of the Westminster Presbyterian Church of Hueneme in Port Hueneme, California. His email address is timfearer@aol.com.

**Jill Geoffrion (B)** recently published a book of poetry, prayers, and hymns, *Labyrinth and Song of Songs* (Cleveland: Pilgrim Press, 2003), which was inspired by the labyrinth and by the Song of Songs. She also has a forthcoming book, *Pondering the Labyrinth: Questions to Pray on the Path*, scheduled for release in October. Visit her web site, [www.jillkhg.com](http://www.jillkhg.com), for information about and photographs of labyrinths.

**Carol Gregg (B, '95P)** recently began a position at Alma College as director of

"Discovering Vocation." The project is a new venture funded with a two-million-dollar grant from Lilly Endowment Inc., with the goal of helping to develop leaders who "think critically, lead wisely, serve generously, and live faithfully."

Taiwan Presbyterian Theological Seminary's **John McCall (B)** decided to cover each piece of bread and communion cup with cellophane at the seminary's communion service in May due to the impact of SARS on his community. The servers all wore masks and each person had his or her hands sprayed with alcohol at the door. McCall says that students had been reluctant to go to their field education churches and that he had his temperature taken before entering two churches. ▼



**John S. McClure (D)** has been named senior professor of preaching and worship at Vanderbilt University Divinity School. An accomplished rock and roll and blues musician, he was recently asked who he would like to change places with for a day. His response: "Eric Clapton."

**Paul Kim (B, '98M)** is assistant professor of Hebrew Bible in the Williams Chair of Biblical Studies at Methodist Theological School in Delaware, Ohio.

**1985 Sarah Jones Nelson (B)** discovered in the archives of Magdalen College in Oxford, England, a document written by Sir Issac Newton, or by his scribe, in 1687 or 1688. It outlines the legal case against King James II, and also suggests the relationships between scientific knowledge, law, and morality. Nelson believes the docu-

# Class notes



**William H. Gray III ('70M)** received the honorary Doctor of Humane Letters degree from Claflin University in Orangeburg, South Carolina, at their 133rd commencement ceremony on May 10. He was also the commencement speaker. Gray is president and CEO of The College Fund/United Negro College Fund, and pastor of the 5,000-member Bright Hope Baptist Church in Philadelphia, Pennsylvania.

The Outstanding Local Leadership Award was presented to **George Burn ('71B)**, director of pastoral care at Centre Community Hospital in State College, Pennsylvania, by the Association of Professional Chaplains (APC) for "exhibiting outstanding dedication to the association and promotion of professional chaplaincy through active involvement and initiative at the local or regional level." Burn has served as director of pastoral care for the past 11 years. He is a board certified chaplain and an ordained minister in the American Baptist Churches in the USA.

Waynesburg College in Waynesburg, Pennsylvania, bestowed an honorary Doctor of Humane Letters degree on **M. Craig Barnes ('81B)**, the Meneilly Professor of Leadership and Ministry at Pittsburgh Theological Seminary, at their 152nd commencement on May 11. Barnes was the speaker at the college's baccalaureate service held the same day. He is a member of the PTS Board of Trustees.

**Hawley L. Wolfe ('81B)**, pastor of Broadmoor Presbyterian Church in Baton Rouge, Louisiana, was chosen by the Louisiana Moral and Civic Foundation to receive the 2002 Oscar E. Sanden Preaching Award. This award is named for Oscar E. Sanden, a founder of the Louisiana Moral and Civic Foundation, and the foundation's first executive director. Sanden was a Presbyterian minister, educator, counselor, world traveler, theologian, scientist, administrator, lecturer, author, and poet. Wolfe was chosen for his "embodiment of many of the characteristics that [the] Reverend Sanden is remembered for," in addition to "his excellence in preaching, both in the content and the spiritual depth and impact that his preaching has on the people who are fortunate to be members of his congregation." Like Sanden, Wolfe was recognized for his scholarship, publications, and "for being a very personable and warm pastor."

**Christina M. McCormick ('96B)** was recently honored with the 2003 Making a Difference award given by the special education committee of the Westfield Parent Teacher Council in Westfield, New Jersey. The award is given each year to an individual who "best exemplifies positive efforts in support of special education." McCormick was chosen for the way she "considers each student as an individual with unique gifts and abilities, and is their champion as they struggle to become the best they can be." She is associate pastor for youth at The Presbyterian Church of Westfield.

ment makes the case that Newton was one of the architects of our civil liberties.

**1986 Jerrett L. Hansen (P)** is the new senior pastor of Gloria Dei Church in Huntingdon Valley, Pennsylvania.

**David M. Preisendanz (B)** is pastor of the First Presbyterian Church in Willow Grove, Pennsylvania.

**1987 Timothy E. Fulop's (B)** new position is vice president for academic affairs and dean of the college at Lakeland College in Sheboygan, Wisconsin.

**1988 Joe Castleberry (B)** is the new academic dean at the Assemblies of God Theological Seminary in Springfield, Missouri. He writes, "Thanks again to everyone at PTS for their investment in me. We're working hard to make the most of your generosity to benefit the church."

**Samuel U. Soh (B)** is pastor of Pyung An Presbyterian Church in Federal Way, Washington.

**K.C. Varghese (M)** (pictured on the left in the photograph) presents a diploma at the

first commencement of Kerala Theological Seminary in Kerala, India, where he is president. He is also president of AIM International, Inc. (Agape Indians Ministries International), which raises funds and seeks books for theological education in India. ▼



**Steven T. Yamaguchi (B)** is executive presbyter of the Presbytery of Los Ranchos in California. He also serves on the PCUSA Committee on the Office of the General Assembly and as a trustee of both San Francisco Theological Seminary and Westmont College. He is in the D.Min. program at Claremont School

of Theology. His email address is syamaguchi@losranchos.org.

**1989 Randall K. Bush (B)** has completed a Ph.D. in systematic theology and ethics at Marquette University. He is the pastor of the First Presbyterian Church in Racine, Wisconsin, and an adjunct professor at Carthage College in Kenosha.

**Steven Chase (B)** is resident associate professor of Christian spirituality at Western Theological Seminary. His publications during this past year include *Angelic Spirituality: Medieval Perspectives on the Ways of Angels* in Paulist Press's Classics of Western Spirituality series and *Contemplation and Compassion: The Victorine Tradition* from Orbis Press. He is currently working on a book on models of prayer and invites anyone with ideas, input, or who would simply like to talk about this subject to contact him at schase@westernsem.edu.

**Ruth E. Hawley-Lowry (B)** is pastor of Newhall Reformed Church

# Class notes

## Are you surfing the web?

You can now submit your class note on the web! Keep us informed by visiting our alumni/ae web site at:

<http://www.ptsem.edu/bond/submitnotes.htm>

in Wyoming, Michigan. Her email address is [hawley-lowry@juno.com](mailto:hawley-lowry@juno.com).

**John R. Norwood (B)** is senior pastor of Ujima Christian Church in Ewing, New Jersey.

**1990 Kristen C. Pratt (B)** is codirector of the Pratt Center for Educational, Psychological, and Neuropsychological Services in Los Gatos, California. The center is on the web at [www.prattcenter.com](http://www.prattcenter.com).

**1991 John F. Beddingfield (B)** serves as curate for parish life and outreach at The Church of Saint Mary the Virgin in New York City. His email address is [johnfbedd@aol.com](mailto:johnfbedd@aol.com).

**Greg Cootsona (B)** writes that he has joined his classmate **Steve Schibsted (B)** at Bidwell Memorial Presbyterian Church in Chico, California, right next door to Cal State, Chico. Greg started serving as associate pastor for adult discipleship in December 2002, and Steve is head of staff.

**Phoebe Kitson-Davis (B)** writes that she is taking time off from ministry to spend more time with her family—husband Doug, two-year-old son Ben, and five-year-old daughter Nina. She left the First Presbyterian Church in West Chester, Pennsylvania, at the beginning of August.

**Taku Kusakabe (B)** is preparing for an outreach ministry to Japanese in the Pacific Northwest. His email address is [tkusakabe@comcast.net](mailto:tkusakabe@comcast.net).

**1992 Stacy Hoffer (B)** has a private practice in psychotherapy out of her home in Princeton. Her email address is [shoffer@rcn.com](mailto:shoffer@rcn.com).

**Emerson Powery (B)** was recently awarded a sabbatical for the 2003–2004 academic year. He will be a visiting scholar at Wake Forest University Divinity School in the fall, and a visiting professor at Asbury Theological Seminary next spring. He is the

chair of the Department of Theology at Lee University in Cleveland, Tennessee.

**Leanne Van Dyk (D)** is academic dean and professor of Reformed theology at Western Theological Seminary. Her book *Believing in Jesus Christ* has been published by Geneva Press. Born in the same month as her mother's dissertation, Van Dyk's daughter Rachel will start 6th grade this fall.

**1993 Jonathan W. Bunker (B)** has been pastor of Berryville Presbyterian Church in Berryville, Virginia, since February 2001. His email address is [jbunker@shentel.net](mailto:jbunker@shentel.net).

**Hannibal Richard Cabral (M)** is professor of Christian ministry at Karnataka Theological College in Mangalore, Karnataka, South India. His email address is [honeycabral@rediffmail.com](mailto:honeycabral@rediffmail.com).

**Derek S. Dohn (B)** founded Chameleon Data Corporation, a Seattle-based company devoted to database production and software development. His email address is [dsdohn@chameleondata.com](mailto:dsdohn@chameleondata.com).

**Gotthard Fermor (M)** writes, "I am a minister in the Protestant Church of the Rhineland/Germany in Bonn. I earned a Ph.D. in practical theology at the University of Bonn in 1999. I am married to Beatrice Fermor, and have three children, Aljoscha (11), Leon, (2), and Leah, (6 months)." His email address is [gofermor@freenet.de](mailto:gofermor@freenet.de).

**David (B)** and **Elizabeth (B) Barrington Forney** are living in Decatur, Georgia. David is associate dean of faculty and Liz is associate director of the spirituality program at Columbia Theological Seminary.

**Ara K. Heghinian (B)** is pastor of Ararat Armenian Congregational Church (UCC) in Salem, New Hampshire. His email address is [akheg@netzero.com](mailto:akheg@netzero.com).

**Jerome L. Iamurri (B)** is pastor of Frankford Presbyterian Church in

Philadelphia, Pennsylvania. He is also an assistant district attorney with the City of Philadelphia. His email address is [jerry.iamurri@phila.gov](mailto:jerry.iamurri@phila.gov).

**Douglas L. James (B, '94M)** is director of academic support programs at The Graduate School at Duke University in Durham, North Carolina, a new position for him. His email address is [douglas.james@duke.edu](mailto:douglas.james@duke.edu).

**Eun Joo Kim (B, '96M)** is the English ministry pastor at the Yale Korean Presbyterian Church in New York in Bayside, New York.

**Jeha Lee (M)** is dean of the university chapel and professor of religious studies at Chung-Ang University in Seoul, Korea. His email address is [jehanet@hanmail.net](mailto:jehanet@hanmail.net).

After seven years at Emmanuel Baptist Church in Paris, France, **Scott L.**

**Stearman (M)** is moving to the senior pastor position at Kirkwood Baptist Church in St. Louis, Missouri. His email address is [scottstearman@yahoo.com](mailto:scottstearman@yahoo.com).

**1994 Lindsay Armstrong (B)** and **Mark Douglas ('93B, M)** live in Atlanta, Georgia. Lindsay pastors Rock Spring Presbyterian Church and Mark is assistant professor of Christian ethics at Columbia Theological Seminary.

**Todd (Richard) Bouldin (B)** is senior minister of the Camarillo Church of Christ, near Los Angeles, California. His email address is [todd\\_bouldin@yahoo.com](mailto:todd_bouldin@yahoo.com).

Ordained in July 2002, **Diane Bowers (B)** is pastor of Christ the Victor Lutheran Church in Fairfax, California. She continues her doctoral work at The Graduate Theological Union in Berkeley, California.

**Nathan Byrd (B)** writes, "The United States Army Reserve recently called me out of my position as pastor of People's Presbyterian Church in Denver to serve the army in support of Enduring Freedom as a chaplain. I expect to serve at Fort Carson, Colorado, for one year."

**Allan Cole (B, '01D)** has joined the faculty of Austin Presbyterian Theological

# Class notes



## On the Shelves

**On the Shelves** features book recommendations from Princeton Seminary faculty and staff to help alumni/ae choose books that contribute to their personal and professional growth.

**J.J.M. Roberts, William Henry Green Professor of Old Testament Literature**

*Creation and the Persistence of Evil: The Jewish Drama of Divine Omnipotence*, by Jon Douglas Levenson (Princeton University Press, 1994). Levenson is one of the very few Jewish biblical theologians. His treatment of the persistence of evil within creation is the most accurate and profound treatment of the biblical portrayal of creation that I have read. He shows, from a Jewish perspective, how the biblical view of God's creation contains an ongoing conflict between creation and chaos.

*A Farewell to the Servant Songs: A Critical Examination of an Exegetical Axiom*, by Trygve N.D. Mettinger and Samuel Nyström (Lund: CWK Gleerup, 1983). For many years scholars have treated the so-called servant songs of Second Isaiah as though they could and should be read in isolation from their present literary context in Second Isaiah. Mettinger has decisively shown that such excision of these texts from their larger context is a fundamental mistake, that they should be read in context as part of the message of Second Isaiah. In them, as in the rest of his work, the prophet is providing a theological rationale for the historical sufferings that have befallen Israel.

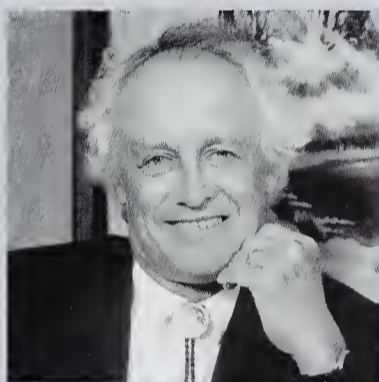


Photo: Carolyn Herring

**Deborah van Deusen Hunsinger, associate professor of pastoral theology**

*Spiritual Caregiving As Secular Sacrament: A Practical Theology for Professional Caregivers*, by Ray Anderson (Jessica Kingsley Publishers, 2003). This book is the harvest of a lifetime of pastoral work, theological reflection, and prayer. Anderson's chapter on recovering from the moral injuries to the self is the clearest and theologically most helpful account of recovering from abuse that I have ever seen. His chapter on self-care would be especially helpful to pastors in danger of burnout.



Photo: Chrissie Knight

*Nonviolent Communication: A Language of Compassion*, by Marshall Rosenberg (PuddleDancer Press, 1999). An expanded version of his earlier 36-page pamphlet, this book is brilliant in setting forth practical steps for working through interpersonal differences. In his first chapter, Rosenberg (as an American Jew) recounts his experience of speaking to a group of Palestinian Moslem men. The story is both riveting and convincing, demonstrating the power of his method to build bridges of mutual understanding and care in situations of extreme hostility and tension.

Seminary, where he is assistant professor of pastoral care.

**Brenda L. Harris (B)** received a D.Min. in May from New York Theological Seminary. Her project, "Women Caring for Women: A Birthing and Nurturing Process," addresses the common practice of lay churchwomen developing ministries that serve the needs of everyone except women.

**Isao James Matsudaira (B, '95M)** is a member of the Anglican community at Takatsuki St. Mary Church in Osaka, Japan. He teaches at Poole Gakuin University, also in Osaka. His email address is james\_matsudaira@ybb.ne.jp.

**Melissa Anne May Rogers (B)** just completed a masters degree in marriage and family therapy at Michigan State University.

**Elizabeth A. Perry (E)** is pastor of Bethel United Methodist Church in

Montoursville, Pennsylvania. Her email address is pastor.beth@suscom.net.

**1995 Yong Il Kim (B, '97M)** pastors the Korean Presbyterian Church of Tampa in Tampa, Florida. His email address is pastorkim2003@yahoo.co.kr.

**1996 George R. Gunn (B)** was nominated by the governor of Pennsylvania for a second term on the board of the Pennsylvania Council on Aging. He is vice chairman and chief executive officer of ACTS Retirement-Life Communities.

**Eric Laverentz (B, '97M)** became pastor of Kirkmont Presbyterian Church in Beavercreek, Ohio, last September, at the conclusion of the church's 40th anniversary celebrations.

**David Turner (P)** is assistant provost for institutional mission at Benedictine University in Lisle, Illinois. His email address is dturner@ben.edu.

**James West (B)** has accepted a call to the First Presbyterian Church in Hilton Head, South Carolina, where he will be associate pastor of congregational life. Jim and his wife, Christy, and their son, Levi (3), bid farewell to Plymouth, North Carolina, where they have served for seven years. Jim and Christy expect their second child in late October. His email address is handicapis7@hotmail.com.

**1997 Elizabeth (B) and Victor (B) Clark Thasiah** live in Oxford, England, with their 16-month-old daughter, Eden. Victor is studying for his Ph.D. in theology at Oxford University (on Karl Barth's theology and ethics), and Elizabeth is a freelance writer while raising their daughter. Their email address is lizandvic@hotmail.com.

**Amy C. Egloff (B)** received her J.D. from the University of Notre Dame Law School in May. On May 24, a week after her gradu-

# Class notes



## Weddings

Jen Stoecker and Eric Laverentz ('96B, '97M), June 8, 2002  
 Amy C. Egloff ('97B) and Paul R. Kolbet, May 24, 2003  
 Helen Austin Reaves ('99E) and John O. Holmes Jr., July 12, 2003  
 Laura C. Dubinski ('00B) and Jason Savenelli, January 11, 2003  
 Kimberly A. Kachelein ('00B) and Patrick Haertel, December 29, 2001  
 Christina D. Starace ('00B) and Daniel Williams, September 21, 2002  
 Myesha D. Hamm ('01B) and Lawrence J. Jenkins, May 2, 2003  
 Katharina Gibson and David J. Reichert ('01G), July 5, 2003  
 Allison J. Herman ('03B) and Keith A. Beaulieu, May 25, 2003

## Births

Eve Margaret to Tammy Abee ('94B) and Douglas Blom, March 24, 2003  
 Rachel Grace to Kathy and Raymond Cannata ('94B, '95M), May 19, 2003  
 Ashley Breanne to Brenda and Tom Edwards ('94B), August 25, 2002  
 Luke Miller to Melissa Ann May ('94B) and Jim Rogers, October 4, 2002  
 Samuel Eunwoo to Hyo Eun and Joon Won Lee ('95M), January 25, 2003  
 Harrison Bruce to Heather Brown ('96B) and Steve ('97B) Huston, May 20, 2003  
 Linnea Marlene and Camille Ruthanne to Laurena and Keith Ketzler-Kerber ('96B), May 1, 2003  
 Lydia Elizabeth to Tiffany Nicely ('96B) and Christian ('95B) Holleck, May 23, 2003  
 Samuel Avery to Cathy and Matthew L. Skinner ('97B, '02D), July 16, 2003  
 Leighton Christina to Christie Sweeny ('98B) and Edward ('99B) Gravely, February 17, 2003  
 Jacob Patrick to Kimberly A. (Kachelein) ('00B) and Patrick Haertel, August 11, 2002  
 Margaret Syler to Jenny and Allan Purtill ('00B), February 4, 2003  
 Anneliese Elizabeth to Damaris and Paul Coppock ('01B), February 15, 2003

ation, she married Paul R. Kolbet. They will move to Boston in August. Amy's email address is aegloff@myway.com.

**Mary Jane Inman (B)** is interim associate pastor at Trinity Presbyterian Church in Cherry Hill, New Jersey.

**Frank Mansell (B)** has served as pastor of John Knox Presbyterian Church in Indianapolis, Indiana, since March 2003. His email address is fdmansell@netzero.net.

**Jean L. McSween (B)** successfully defended her dissertation on June 5. In August, she will graduate with a Ph.D. in politics from the University of Virginia and will begin working for the U.S. General Accounting Office in Washington, D.C. as a design methodologist.

**Jeanne G. Thomas (B)** was installed in December as associate pastor of the

First Presbyterian Church of Springfield in Springfield, Pennsylvania.

**Amy K. Watson (B)** is working as an editorial assistant in the Office of the President at The Ohio State University in Columbus, Ohio. She is also pursuing writing and publication. Her email address is writerscereal@yahoo.com.

**1998 Matthew Eddy (B)** recently submitted his Ph.D. at the University of Durham (England) and is currently a visiting scholar at the Max Planck Institute for the History of Science in Berlin, Germany. He participated in the University of Notre Dame's summer 2003 history seminar series and has just been awarded a postdoctoral fellowship at the Massachusetts Institute of Technology.

**David Efird (B)** has been awarded a doctorate in philosophy by Oxford University in England.

**Timothy J. Luoma (B)** has accepted a call to be the pastor of the First Presbyterian Church of Gallipolis, in Ohio. He comes to this position after five years as an associate pastor in Gainesville, Florida. His son, Ethan, turned one on May 28.

**John S. McWilliams (B)** is minister of lay ministries at the First Baptist Church in Frederick, Maryland. His email address is shannon@firstfrederick.org.

**1999 Douglas Dent (B, '01M)** is pastor/head of staff at the Federated Church of Fergus Falls, Minnesota. His email address is dougdent@juno.com.

**Bart A. Norman (B)** is an attorney at Smith, Anderson, Blount, Dorsett, Mitchell & Jernigan in Raleigh, North Carolina. His email address is banorman@alumni.ncsu.edu.

**Cathy Church Norman (B)** is associate pastor at Trinity Avenue Presbyterian Church in Durham, North Carolina. Her email address is cchurchnorman@aol.com.

**Scott D. Nowack (B)** recently moved from "the great state of New Jersey" to begin a new ministry as the associate pastor for Christian education at Abington Presbyterian Church in Abington, Pennsylvania. His email address is snowack@pcusa.org.

**Sara M. Tonje (B)** is associate pastor at the Presbyterian Church of the Master in Omaha, Nebraska. Her email address is sara.tonje@pcmwindow.com.

**Vazhayil Sakariah Varughese (M, '03D)** writes from India, "Our church started a theological institute in Delhi in 2000 to train people to work as missionaries in North India. At present we have 15 students, and 7 more will join us for the program in July. Kindly uphold us and the institute in your prayers."

**Karen L.R. Wilson Wanjico (B)** is working as a prevention specialist, teaching children conflict resolution skills and cultural competency. "I try to teach respect and

# Class notes

curiosity, not tolerance and self-satisfaction," she writes. "I really enjoy this work, but plan to work toward getting certified as a counselor." She lives with her chihuahua, Chico. Her email address is karionie@hotmail.com.

**KeyOne Yu (B)** is pursuing a Ph.D. at Columbia University in mission history. In the fall he will be an adjunct professor of history at William Paterson University. His wife, Julia, is in a medical residency program at JFK Medical Center in Edison, New Jersey. His email address is keylyu@yahoo.com.

**2000 Paul L. Barrett (B, E)** is pastor to students and their families at Mercer Island Presbyterian Church in Mercer Island, Washington. His email address is paul@mipc.org.

**Dean Robert Brown (B)** received his Master of Sacred Theology degree from The Lutheran Theological Seminary at Philadelphia, Pennsylvania, in May 2002, and was ordained last September in the Evangelical Lutheran Church in America. He is pastor of Holy Trinity Evangelical Lutheran Church in Red Bank, New Jersey. His email address is pastordean@comcast.net.

**Troy J. Onsager (B)** has been a solo pastor in Escalon, California, since August 2002. His email address is epcpastor@bigvalley.net.

**Laura Dubinski Savanelli (B)** is working as a case manager for a family preservation program at Family and Counseling Services of Lehigh Valley in Allentown, Pennsylvania. Her email address is lauradubinski@hotmail.com.

Beginning in August, **Ana C. Toledo (B)** will attend Santa Clara University Law School.

**Doug Valentine (B)** is pastor of Hamilton Square Baptist Church in Hamilton, New Jersey. His email address is hamsqbaptch@msn.com.

**2001 Emily A. Griffin (B)** is the curate at St. Matthew's Episcopal Church

in Pennington, New Jersey. Her email address is emilyagriffin@yahoo.com.

**Myesha D. Hamm (B)** and Lawrence J. Jenkins were married on May 2 in Atlanta, Georgia. **The Reverend Regina D. Langley ('00B)** officiated at the wedding. Myesha currently works at the American Academy of Religion as the administrative supervisor. She also owns and operates a wedding and event-planning business.

**Jinah Yoon (B)** works for the Downtown Emergency Service Center, Crisis Respite Program, in Seattle, Washington. Her email address is jinahyoon@hotmail.com.

**2002 John Dennehy (M)** serves as university chaplain at Seton Hall University in South Orange, New Jersey.

**Paul Soo Kim (B)** was ordained on February 16, 2003, in Seattle, Washington. In March, he was installed as associate pastor at the Korean Presbyterian Church of Metro Detroit in Southfield, Michigan.

**Yaqub M. Mohamed (B)** was ordained in June by Central Florida Presbytery. As president of Somserv, he is pastor to the United Somali Fellowship and parish associate at Knox Presbyterian Church in Minneapolis, Minnesota. His email address is yaqubmohamed@aol.com.

**Christopher A. Price (B)** writes, "I am the area director of Miami Baptist Collegiate Ministries and Baptist campus minister for the University of Miami and Florida International University." His email address is chrismiamibcm@aol.com.

**Lee Riley (B)** is a part-time minister at the First Presbyterian Church in Elizabeth, New Jersey. While preaching at a service there, he discovered that a long-lost ancestor—Jonathan Dickinson, the first president of Princeton University and a pastor, lawyer, and physician—had been pastor of the congregation in the early 1700s. Since visiting Dickinson's grave in the cemetery next to the church, Riley has been spending time researching his family's history over the last eight generations.

**Stephen P. Samuel (B)** is pastor of Calvary Missionary Baptist Church in Trenton, New Jersey. His email address is pastorspsamuel@msn.com.

On May 1, the National Day of Prayer, **Wes Sloat (M)**, a navy chaplain, was photographed with President George W. Bush aboard the USS *Abraham Lincoln* (CVN-72). ▼



**Karen Wamsteker (B)** was ordained and installed as associate pastor of Trinity Presbyterian Church in Pensacola, Florida, on May 25. **Elaine Bowen ('02B)** preached. PTS alums **Peter Dietz ('03B, E)**, **John Potter ('03B)**, **Lawrence Stratton ('02B)**, and **Douglas Resler ('02B)** also participated in the service. Pictured here, she is receiving a stole from the youth of her church on Palm Sunday, a few weeks before her ordination. ▼



**Deirdre Greenwood White (B)** is interim associate pastor at Lamington Presbyterian Church in Bedminster, New Jersey. Her email address is deirdregreenwood@earthlink.net.

**Jesse L. Williams (B)** is in a CPE residency program at Albert Einstein Medical Center in Philadelphia, Pennsylvania. His email address is princetonjesse@yahoo.com.

# outStanding in the field

## *"But I say to you..."*

### PTS Alum Reflects on Her Cousin's Execution

by Erika Marksbury

In April of 2002, Sarah Griffith, then an M.Div. senior at PTS, made the following disclaimer to those who had gathered in Stuart Hall to hear her speak: "I am not telling my story because I want recognition or applause for being with my cousin at this point in his life. I did what families across the country do when their loved one is executed by the state.

"I am not telling my story in order to teach others how to do prison ministry or to be an example of how to be a good chaplain or spiritual advisor or Christian.

"I am not telling my story because I want sympathy.

"I am telling my story because I feel it is my duty to report what is intentionally kept secret and hidden from the majority of our country's population. Regardless of your political position for or against the death penalty, I believe everyone needs to know what actually happens when the death pen-

ty is enacted. My story will provide you with one perspective, as a family member of the executed one...."

She then shared her reflections on the death of her cousin, Paul Kreutzer, at the hands of the State of Missouri, and of her last days with him as his family member, friend, and, at his request, spiritual advisor. She

recounted being repeatedly assured by prison staff that since Kreutzer was "saved," his impending death need not worry her. She lamented that she was not allowed to touch Kreutzer, nor were any of his family or friends, even in his last hours. She relived aloud her witness of the execution, and explained that the pronouncement of "mission accomplished" from an overhead speaker meant her cousin was dead.

She told her story again this past spring on the steps of the Trenton State House, at the Easter Vigil Against the Death Penalty sponsored annually by PTS student organizations. She wrote of the experience for seminary classes, and it informed her work at Rutgers University, where she graduated in May with a Masters of Social Work. Telling the story helps her heal, she says, but it also makes a painful truth even more real.

She speaks for Kreutzer, who told her that he wanted to be the last person executed. And although that hope went unfulfilled—the U.S. has put to death more than sixty-eight people since Kreutzer's April 10, 2002, execution—Griffith feels compelled to speak, as her part in helping end the practice that killed him.

In the days before the execution, Griffith was overwhelmed with questions about God's presence in the midst of the horror surrounding her. And though two other (prison-employed) chaplains were present with Kreutzer's family, they were eerily silent, she reports. Griffith read Scripture to her family, prayed with them, and shared with them happy memories of her cousin.

But happy memories, obviously, aren't all that remain. Now to interrupt her reminiscences of a young Kreutzer rescuing kittens or picking strawberries with her and her siblings, into Griffith's mind will forever flash another picture of her cousin: thirty



Paul Kreutzer, as a child, at his grandparents' farm

years old, lying on a gurney, poison racing through his veins, an incarnate revenge for the life he had taken ten years earlier. And in her outrage that this cycle of violence seems unending, Griffith will continue to decry it throughout her future work.

Ordained in the Christian Church (Disciples of Christ) last October, Griffith will spend the next two years as associate minister of outreach at Plymouth Congregational Church in Minneapolis, Minnesota. As a participant in the Transition into Ministry program funded by Lilly Endowment, Inc., she will serve as a bridge between the church and the community. She is excited that the position highlights what she considers the heart of the gospel: "Jesus' ministry of active compassion."

Until then, she will continue as chaplain and counselor at Womanspace, a nonprofit agency providing services to women in crisis in Mercer County, New Jersey. She values her work at Womanspace as one way of positively participating in a system that can help others—undoing the damage that similar systems did to her cousin.

"My work with Womanspace helps address the issues that surrounded Paul's case, like sexual abuse—Paul was abused, and then became an abuser," she says. "I hear the stories of these women, who've been raped and abused, but I also have the perspective of having a family member who has been the rapist and the abuser.... It just makes it more real. It helps me understand the depths of human suffering. I mourn for my cousin's victims family because I know the pain of losing a loved one to senseless violence." ■

*Erika Marksbury graduated from PTS in May 2003.*



Sarah Griffith

Photo: Beth Godfrey

# outStanding in the field

## DISTINGUISHED IN SERVICE

by Deadra B. Johns

It is obvious to anyone who meets Sang Chang and Joon Suhr Park, the recipients of the 2003 PTS Distinguished Alumnus and Alumna awards, that they share a passion for education. While each could boast of impressive accomplishments in both secular and ecclesiastical circles, it is when they speak of their work as professors in the biblical studies departments (she in New Testament and he in Old Testament) of two Korean universities that they become animated. They clearly enjoy their students as much as they do their respective disciplines.

Chang's and Park's preparation for theological study was somewhat unusual. He has a law degree; her undergraduate degree is in math. Yet, when they considered what their "life-work" would be, they both knew that they were called to ministry in some form. It was equally clear to them that to pursue their education on a graduate level, which "was not so fully developed" in Korea in the 1960s, they needed to come to the United States. They earned their M.Div. degrees at Yale Divinity School, and then entered the doctoral program at Princeton Seminary.

PTS director of communications and publications Barbara Chaapel first met Park and Chang when she was an M.Div. student in the early 1970s. She remembers, "They were both in the Bible Department, and Sang Chang was doing her work in New Testament with Dr. Chris Beker. She was our preceptor in his Romans class. I remember thinking how lucky we were—the few women at PTS at the time—to have her as our professor. She was young, Korean, very bright, and pregnant with her first child—a wonderful model of the wholistic ministry women could have."

Chang smiles when she recounts the announcement of the birth of her first son, John. Her husband was focusing on Old Testament while she was doing work in New

Testament, which led President McCord to announce, "I have good news for you. The Parks have had an intertestamental boy!"

"When Chang and I recall our days in Princeton, so many fond memories come up," Park says. "We were typical graduate students, always busy, financially tight. But even with the rigors and hardship of graduate school, there are many sweet memories that linger." He speaks fondly of his mentors, Katharine Doob Sakenfeld and Bernard Anderson. He credits them, along with other members of the faculty, for training them "well and hard," and says that because of that training they were "lucky to get good teaching positions."

When Chang and Park completed their studies they went home to a country in transition from an agricultural to an industrial society. It was an atmosphere in which the two of them flourished. Chang found that the changes in Korea opened new doors for women. Since leaving Princeton, she has served as president of Ewha Womans University in Seoul, the largest women's university in the world. She has been vice chair of the president's Council on Democratic and Peaceful Reunification, and a member of the Public Official Ethics Committee of the Ministry of Administration and Home Affairs. She even served briefly as prime minister of Korea.

Throughout her career Chang has sought opportunities to empower women. She has taught feminist theology, and has been responsible for arranging for feminist theologians like Letty Russell to lecture in Korea.

Park is currently vice president for academic affairs of the United Graduate School of Theology of Yonsei University in Seoul, one of the top-ranking universities in Korea. He has also served as dean of Yonsei University, president of the Old Testament Society of Korea, and president of the



Above, Sang Chang during her student days at PTS; below, the two Distinguished Alums with President Gillespie

Photo: Leigh Photo & Imaging

Korean Association of Christian Studies. Author of several books in Old Testament studies, Park is also coeditor of the *Asian Journal of Theology*.

Sakenfeld points out another accomplishment: "One lesser known but highly significant achievement of Dr. Park is his introducing the worlds of the ancient and modern Near East to the Korean public through two long-running series of articles in the two major newspapers in Seoul. Despite his busy schedule at Yonsei, he has found time to make several trips to the region in preparation for these series and his own teaching, including visits to Jerusalem, Damascus, Amman, and even Baghdad, photographing ancient sites and experiencing the contemporary political tensions."

Nearly two years ago, Park and Chang sent their younger son, Chan Sok Park, to PTS to enter the M.Div. program. They were pleased to send their son to a place that they describe as "balanced in faith, academics, and social concern." And they seem happy that their personal and professional ties to Princeton continue to be strengthened. When he received the Distinguished Alumnus Award, Park said, "We owe everything to Princeton, whoever we are and whatever service we have rendered to the church and society in Korea. We are forever grateful to our alma mater." ■

*Deadra Johns is director of planned giving at Princeton Seminary.*

# investing in ministry



**R. Scott Sheldon**  
is Princeton  
Seminary's director  
of development.

Alexander Pope, the 18th-century English satirist and poet, is remembered for well-known words he once wrote: "To err is human, to forgive divine." It has also been said that to *heir* is human, to *give* divine.

To heir is often a generous act of self-sacrifice and gratitude. To act in such a way may be how we are best remembered.

Alumni/ae, friends, and congregations who support Princeton Seminary are remembered for helping prepare women and men to serve Jesus Christ in ministries marked by faith, integrity, scholarship, competence, compassion, and joy, equipping them for leadership worldwide in congregations and the larger church, in classrooms and the academy, and in the public arena. Such support is rooted in the Seminary's mission and is shared by individuals who are grateful to be heirs of Princeton's tradition of service to the church.

Donor gifts take many forms—annual gifts, special capital gifts, and planned gifts/bequests—and are meaningful expressions of a heartfelt desire to heir in ways that are of benefit to the Seminary and that are pleasing to God. It is a joy to be in conversation with people who are considering such commitments.

To heir in the tradition of giving at Princeton Seminary is joyful. Even more joyful, more divine, is the notion that to heir is to invest with others in a tradition that continues to leave its mark on humanity in the name of Jesus Christ.

I welcome opportunities to meet in person and to be in contact by telephone (800-622-6767, ext. 7756) or by email (scott.sheldon@ptsem.edu).

## Gifts

This list includes gifts made between  
February 16, 2003, and June 15, 2003.

### 2002-2003 Annual Fund

#### In Memory of

Willis A. Baxter ('38B)  
John Walter Beardslee ('41B)  
William N. Boak ('57B)  
Emily F. Deeter ('51E)  
Leon W. Gibson ('59D)  
Merle S. Irwin ('42B)  
Marsha Keegan  
Bryant M. Kirkland ('38B)  
Guy E. Lambert Jr. ('45B, '53M)  
Thomas S. Mutch  
Warren W. Ost ('51B)  
Harry P. Phillips Jr. ('46B)  
Anna Florence Ross  
David Sadd  
S. Arthur Talman ('42B)  
Charles M. Thompson ('43B)

#### In Honor/Appreciation of

Nancy Ann De Vries ('78B)  
"Our Lord Jesus Christ"

### 2002-2003 Scholarship Fund

#### In Memory of

Alexander T. Coyle ('30B)  
Robert C. Holland ('62B)  
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George E. Sweazey ('30B)  
G. Hall Todd ('38B)

#### In Appreciation of

Kenneth C. Green ('01B)  
Tassie M. Green ('01B)

### 2002-2003 Alumni/ae Roll Call

#### In Memory of

T. Howard Akland ('40B)  
John Chironna  
Teresa Chironna  
Sidney R. Conger ('55B)  
Jane C. Eastman  
Joy J. Hoffman ('85B)  
David Hugh Jones  
Donald H. Juel  
James E. Loder ('57B)  
David D. Miles ('89B, '91M)  
Merle E. Porter ('52B, '60M)  
David Robert Sanderson ('69B)  
Craig Marshall Sell ('02B)  
William M. Skidmore  
Esther Cornelius Stine  
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Asian American Program  
Kenda Creasy Dean ('97D)  
Dean E. Foote ('64B, '65M, '94P)  
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Clarence V. Scarborough ('71B)  
R. Scott Sheldon ('84B)

### William N. Boak Scholarship Endowment Fund

#### In Memory of

William N. Boak ('57B)

### Newton W. and Betty C. Bryant Scholarship Endowment Fund

#### In Memory of

Newton W. Bryant

### The Reverend Dr. Frederick E. Christian Scholarship Endowment Fund

#### In Memory of

Frederick E. Christian ('34B)

# investing in ministry

## 20 Alumni/ae Gatherings Planned

Representatives of the Seminary will meet with Princeton Seminary alumni/ae and friends in fourteen states between September 2003 and June 2004. Events will include luncheons and dinners with President Thomas W. Gillespie, gatherings with PTS faculty and seminary relations staff, alumni/ae focus group gatherings, and luncheons at two churchwide events.

States where PTS alumni/ae events will be held include California, Delaware, Florida, Georgia, Minnesota, New Jersey, New York, Ohio, Oregon, Pennsylvania, South Carolina, Virginia, Washington, and the District of Columbia. A complete list of these events will be mailed to all alumni/ae in the early fall. For further information please contact Steven Hamilton, director of alumni/ae relations/giving, at 609-497-7756 or 1-800-622-6767, ext. 7756.



The theological schools of the Presbyterian Church (U.S.A.) no longer receive funding from the basic mission budget of the General Assembly. Churches are asked to contribute 1% of their operating budgets to the fund, which is then distributed to the seminaries.

Princeton Seminary thanks TEF churches for their contributions!

Theological Education Fund (1% Plan)

### Class of 1953 Scholarship Endowment Fund

In Memory of  
John D. Craig ('47B)

### David Livingstone Crawford Memorial Scholarship Endowment Fund

In Memory of  
David L. Crawford ('47B)

### John R. and Isabel Hyde Donelik Scholarship Endowment Fund

In Memory of  
John R. and Isabel H. Donelik

### Edward A. Dowey Jr. Prize in Reformation Studies

In Memory of  
Edward A. Dowey Jr. ('43B)

### Carol Gray Dupree Center for Children Endowment Fund

In Memory of  
Winslow S. Drummond ('29B)

### William Harte Felmeth Chair for Pastoral Theology

In Memory of  
William H. Felmeth ('42B)

### The Reverend Dr. Samuel Allen and Anne McMullan Jackson Memorial Scholarship Endowment Fund

In Memory of  
Samuel Allen ('32b) and Anne McMullan Jackson

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In Memory of  
Paul W. Johnston ('41B)  
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### Bryant M. Kirkland Minister of the Chapel Endowment Fund

In Memory of  
John Chironna  
Teresa Chironna  
Bryant M. Kirkland ('38B)

### Richard H. Lackey, Jr. Memorial Scholarship Endowment Fund

In Memory of  
Richard H. Lackey, Jr.

### Lawder Scholarship Endowment Fund

In Honor/Appreciation of  
William E. and Marion Lawder

### Library Book Fund

In Memory of  
James E. Loder ('57B)

### The Reverend Dr. Gerald S. and Judith A. Mills Seminar in Parish Ministry

In Honor/Appreciation  
Gerald S. ('56B, '75P) and Judith A. Mills

### Thomas A. and Alma Neale World Mission and Evangelism Prize in Speech Communication

In Memory of  
G. Robert Jacks ('59B)

### Princeton Theological Seminary

In Memory of  
Donald H. Juel

### Renovation of Speer Library

In Memory of  
Ronald C. Degitz

# In Memoriam

*Blessed are the dead...who die in the Lord.  
Yes, says the Spirit, they will rest from their  
labors, for their deeds will follow them.*

*Revelation 14:13*

- |   |  |   |
|---|--|---|
| <b>1929:</b> Michael Fesenko<br>April 7, 2003<br>Thornhill, Ontario, Canada           | Bruce A. Kurrle<br>January 14, 2003<br>Irvine, CA                            | Andrew W. Newcomer Jr.<br>February 18, 2003<br>Santa Helena, CA       |
| Barnerd M. Luben<br>notified March 2003<br>Ridgewood, NJ                              | Charles M. Thompson Jr.<br>February 21, 2003<br>Greensburg, PA               | <b>1956:</b> Paul E. Peabody<br>September 17, 2002<br>Nyack, NY       |
| <b>1932:</b> William E. Phifer Jr.<br>September 17, 2002<br>Marina Del Rey, CA        | John P. Woods<br>May 28, 2003<br>Cedar Rapids, IA                            | <b>1957:</b> Monroe Drew Jr.<br>February 26, 2003<br>San Antonio, TX  |
| Buckley S. Rude<br>March 15, 2003<br>Santa Fe, NM                                     | <b>1945:</b> James F. Lundquist Jr.<br>notified June 2003<br>Centreville, VA | <b>1958:</b> Theodore E. Davis<br>notified April 2003<br>Oxford, GA   |
| <b>1933:</b> Edward Boszormenyi<br>notified July 8, 2003<br>Hodmezovasarhely, Hungary | Herbert S. Schroeder<br>April 5, 2003<br>Eugene, OR                          | Edna Straitiff<br>February 16, 2003<br>Warren, OH                     |
| <b>1934:</b> Frederick E. Christian<br>March 3, 2003<br>Allentown, PA                 | <b>1946:</b> Harold L. Myers<br>April 21, 2003<br>Columbus, OH               | <b>1960:</b> Omar S. Lantz<br>April 29, 2003<br>Dunwoody, GA          |
| <b>1938:</b> George A. Bowie<br>May 6, 2003<br>Michigan City, IN                      | Harry P. Phillips Jr.<br>March 14, 2003<br>Durham, NC                        | <b>1963:</b> Rafael Aragon<br>July 23, 2003<br>Las Vegas, NV          |
| Gerald T. Krohn<br>May 25, 2003<br>Westbrook, ME                                      | Paul P. Walenta<br>March 26, 2003<br>Utica, NY                               | Kenneth H. Hollenbaugh<br>January 30, 2003<br>Allentown, PA           |
| <b>1939:</b> T. Murdock Hale<br>May 18, 2003<br>Washington, VT                        | <b>1947:</b> Leroy Y. Dillener Jr.<br>February 26, 2003<br>Warsaw, NY        | <b>1965:</b> Kenneth A. MacLeod Jr.<br>March 29, 2003<br>New York, NY |
| <b>1940:</b> Evan W. Renne<br>February 20, 2003<br>Cedarville, NJ                     | <b>1949:</b> William R. Bright<br>July 19, 2003<br>Orlando, FL               | <b>1973:</b> Stephen A. Kenney<br>March 18, 2003<br>Hawley, MN        |
| <b>1943:</b> Edward A. Dowey Jr.<br>May 5, 2003<br>Princeton, NJ                      | <b>1951:</b> Emily Frances Deeter<br>March 17, 2003<br>Mechanicsburg, PA     | <b>1975:</b> William A. Patterson<br>July 31, 2003<br>Troy, PA        |
| A. Dean Esterberg<br>May 3, 2002<br>Camano Island, WA                                 | <b>1952:</b> David E. Ling<br>July 30, 2002<br>St. Paul, MN                  | <b>1984:</b> Gerald B. Easley<br>notified May 2003<br>Nashville, TN   |

# Marking a Life: A Tribute to Don Juel

by Matthew L. Skinner

When I spotted the book last September, I took it as coincidental, a random yet felicitous occurrence. It was during my first semester on the faculty at Luther Seminary, while teaching a course on Mark's Gospel. Among the books piled in front of a student I spied a copy of Donald Juel's commentary on Mark, a text assigned to me in 1995 when I was a PTS student enrolled in a course on Mark taught by Juel. He had just rejoined the PTS faculty after teaching at Luther for seventeen years.

Before the semester ended, I noticed another student carrying the commentary into my classroom. The same thing happened in the spring, when I taught Mark again. While I was pleased to discover evidence of students reading more than the texts assigned by the syllabus, I was even more gratified to see that these commentaries showed signs of wear. They had been read before.

I soon understood that these students toted hand-me-down books, remembrances from Juel's former students and perhaps survival guides bestowed upon a new generation of seminarians. I quickly learned of Don's impressive reputation, anchored deeply and broadly within the Luther community. In a year, I have met numerous graduates who, upon learning that I came from Princeton, inquired hopefully into my connections to their beloved teacher. I have even heard students who never met him share glowing accounts about him. The testimonies were no surprise, for they accurately described my teacher, too.

So, as Don lay short of breath in Princeton, he spoke in a Minnesota classroom, present through the words in students' books. Sensing his voice slightly unnerved me, until I realized that his words already permeated the room; they were woven through my lecture notes. It felt appropriate to encounter Don anew in a classroom. In that arena he made his deepest impact.

In his scholarship, Don employed familiar criteria from classical rhetoric, inquiring after the ways Scripture teaches, delights, and moves its audiences. In classrooms, he enacted this rhetorical triad as his job description. If he enjoyed lecturing, it was because his pedagogy was so enthusiastically performative, demonstrating his conviction that Scripture exists not to be admired but to be read (preferably aloud, as a public event) and, consequently, to provide a means by which God shapes people and communities. His instruction blended dimensions of entertainment and provocation, a combination that appropriately dislodged naiveté and facile solutions lurking in the class.

Like a critic who delights in investigating and revealing the secrets behind magicians' illusions, Don dissected people's biblical exegesis, often wondering aloud why so much knowledge about texts and their histories prevented us from actually reading the texts. Likewise, he eagerly exposed students' hermeneutical assumptions, not necessarily to invalidate them but always to impel us to acknowledge and examine them.

His sarcastic reading of the centurion's "confession" in Mark 15:39 best illustrates this practice. While reading the passion narrative aloud, he would voice "Sure this was God's son!" with acerbic scorn. He clearly enjoyed the effects of the reading as much as he believed it a faithful rendering of Mark's account. His bold interpretation sounded alarms among students, driving us to the text to examine its contours for evidence to support various readings. This also led us within ourselves to explore if and why the narrative had brought us to a point where we desperately yearned for *any* character in Mark, even the centurion, to make sense of the cross and to understand Jesus rightly.

No one could deny Don's zeal for his subject matter, or his conviction. He believed what he taught.

Although the words of his eleven books and numerous articles will speak afresh to future generations, I believe that the words Don spoke in classrooms have created his most durable legacy among the company of his students. We will forever recall the impassioned Lutheran dressed in a green blazer whose trademark quotations we still recite, just like lines from films or from *Bartlett's Familiar Quotations*: from the ruptured heavens at Jesus' baptism, "God is among us, on the loose!"; from Juel's unequivocal contempt for moralistic, feel-good interpretations of the Parable of the Sower that implore audiences to try harder, disdain for the suggestion that a passive medium might endeavor to "be good soil"; from his diagnosis of the pious older brother (whose father "gave the 4-H cow" to the prodigal), a man in "bondage to his own idea of fairness"; from his fascination with Frank Kermode's writings on hermeneutics, delighted warnings about interpretation through "cunning and violence."

Recently at a local church I led a Bible study series on Mark's passion narrative. When it ended, someone approached and introduced herself as a Luther Seminary alumna. With equal parts gratitude and sorrow, she said that Mark's Gospel always reminds her of a New Testament professor who brought the Bible to life for her. I said to myself, "I know. Me too." ■

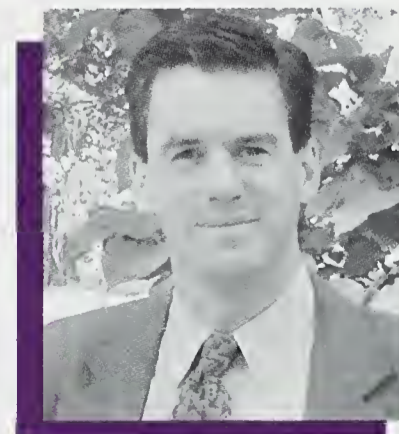


Photo: Todd C. Hawkins

Matthew L. Skinner is an assistant professor of New Testament at Luther Seminary in St. Paul, Minnesota. He earned both his M.Div. (1997) and Ph.D. (2002) degrees at Princeton Seminary and was a student of Donald Juel's.

# Calendar

## Art Exhibit

**September 1–October 17**

Ellen Wiener "Painting toward a Book of Hours"

Erdman Art Gallery, Erdman Hall



## Opening Convocation for the Academic Year

**September 16**

8:00 p.m., Miller Chapel

## Hymn Sing featuring the music of the Iona Community

**September 24**

7:30 p.m., Miller Chapel

## Princeton Seminar Weekends for Prospective Students

**October 2–5, November 6–9,**

**November 20–23, and December 4–7**

Call 800-622-6767, ext. 1940, or email [vocations@ptsem.edu](mailto:vocations@ptsem.edu) for more information.

## The Donald Macleod Preaching Lectureship

**October 6 and 7**

The Reverend Dr. James A. Forbes Jr., senior minister of The Riverside Church in New York City

Topic: "Preaching and The Next Great Awakening"

October 6, 7:00 p.m.

October 7, 1:15 p.m.

October 7, 7:00 p.m.

## "Faith, Ethics, and the Law" A Conference for Lawyers on Legal Issues and the Church

**October 14 and 15**

Call 800-622-6767, ext. 7990 for a conference brochure.

## Joe R. Engle Organ Concert Diane Bish, organist

**October 17**

8:00 p.m., Miller Chapel

## Stone Lectures

**October 20–23**

The Reverend Dr. Kwame Bediako, executive director of the Akrofi-Christaller Memorial Centre for Mission Research and Applied Theology in Ghana

Topic: "Christian History and the Kingdom of God: Rescuing Our Memories and Discerning Some Temptations of Our Time"

October 20, 7:00 p.m.

October 21, 1:15 p.m.

October 21, 7:00 p.m.

October 22, 7:00 p.m.

October 23, 1:15 p.m.

## Art Exhibit

**October 27–December 5**

Tyler Hatch "In Search of the One:

An Exhibition of Wildlife

Paintings Based

on Scriptural

Imagery"

Erdman Art

Gallery,

Erdman Hall



## Fall Concert

**November 15**

8:00 p.m., Miller Chapel

## Dr. Martin Luther King Jr. Lecture

**December 1**

Dr. Walter Earl Fluker, director of The Leadership Center, Morehouse College

Topic: "Transformed Nonconformity: Spirituality, Ethics, and Leadership in the Life and Work of Martin Luther King Jr."

7:30 p.m., Miller Chapel

For more information about these events, visit [www.ptsem.edu](http://www.ptsem.edu) or contact the Office of Communications/Publications at 800-622-6767, ext. 7760 or [commpub@ptsem.edu](mailto:commpub@ptsem.edu).



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# inSpire

Princeton Theological Seminary

## Evidence of Things Hoped For

Dialogue in Law and Theology

### Also in This Issue

Theology in the Caves of Lascaux • Preaching to the Preacher



## PTS in photos

The bright faces of tiny shepherds, wisemen, animals, angels, and Mary and Joseph told the Christmas story at the Seminary's Carol Gray Dupree Center for Children in December. Participants are the children of PTS faculty, staff, and students. Photos: Joshua Sutherlun

Winter 2004  
Volume 8  
Number 2

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*inSpire* is a magazine for alumni/ae and friends of Princeton Theological Seminary. It is published three times a year by the Princeton Theological Seminary Office of Communications/Publications, P.O. Box 821, Princeton, NJ 08542-0803. Telephone: 609-497-7760 Fax: 609-430-1860 Email: [inspire@ptsem.edu](mailto:inspire@ptsem.edu) Web site: [www.ptsem.edu/read/inspire.htm](http://www.ptsem.edu/read/inspire.htm)

The magazine has a circulation of approximately 23,000 and is printed by George H. Buchanan Co. in Bridgeport, NJ. Reproduction in whole or in part without permission is prohibited. Nonprofit postage paid at Bridgeport, NJ.

The views expressed in *inSpire* may not necessarily represent those of Princeton Theological Seminary.

**On the Cover**

Does personal faith permeate the halls of justice? On the cover, we bring together images of the judge's gavel, the Supreme Court building, which boasts the words "Equal Justice under the Law," and an angel in stained glass—to suggest the network of relationships that surround the topic of faith and law.



**in this issue**  
Features

Check us out online!

And send our web address to friends, parishioners, and those you love. *inSpire* is online at [www.ptsem.edu/read/inspire.htm](http://www.ptsem.edu/read/inspire.htm).



**10 • Evidence of Things Hoped For: Dialogue in Law and Theology**

Three PTS alums who are also lawyers discuss the relationship of faith, law, and ethics, which was the topic of an innovative conference in the fall at PTS for lawyers, ministers, and ethicists.  
*by Larry Stratton, Nancy Conklin, and Peter M. Suzuki*



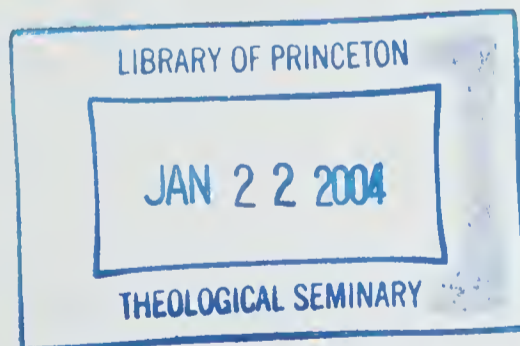
**14 • Exploring Myth and Meaning in Prehistoric Cave Paintings: Wentzel van Huyssteen to Give Prestigious Gifford Lectures**

PTS Professor of Theology and Science J. Wentzel van Huyssteen has been invited to give the distinguished Gifford Lectures at the University of Edinburgh in April. His topic will explore theology and paleoanthropology, and the prehistoric cave paintings in southwestern France.  
*by Barbara A. Chaapel*



**16 • The Blessings and Curses of Preaching: A Sermon for Sermoners**

Princeton Seminary biblical scholar Clifton Black offers the preacher preaching wisdom from the New Testament.  
*by C. Clifton Black*



**Departments**

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| <b>18 • Class Notes</b>        | <b>33 • End Things</b>               |

## from the president's desk

Dear Friends and Colleagues:



There is an air of expectancy on campus this year as the presidential search committee of the Board of Trustees pursues its task of discerning the person of God's choosing to become the sixth president of the Princeton Theological Seminary. It is anticipated that the candidate will be elected by the Board at its May meeting in 2004.

Meanwhile, our 2003–2004 academic year is full and busy. A large and diverse entering class of M.Div. juniors has settled in. Many international students from all six continents are present in pursuit of the Th.M. degree. Twenty new Ph.D. candidates are busy in their seminars and in the library. The beat goes on.

The effects of the downturn in the stock market are still impinging on our endowment, which provides 82 percent of the Seminary's operating budget. Thus, faculty and administrative positions vacated by death, retirement, or resignation are not being filled for the time being, and the amount of student financial aid has of necessity been reduced. The situation is not as critical as it is in other places, but it is serious, and we are dealing with it in a responsible manner.

On the brighter side, the contents of this issue of *inSpire* highlight the many good things that the Seminary continues to do in service to the church of our Lord Jesus Christ. You will enjoy reading these articles.

With every good wish, I remain

Faithfully yours,

*Thomas W. Gillespie*  
Thomas W. Gillespie



### Edwards Celebrations Abound

I've just finished reading the latest issue of *inSpire*. It is always fascinating to learn about the faculty, students, and alumni/ae. I will be praying for the transition as the Seminary gets a new president. Thank God for the wonderful ministry of Tom Gillespie these last twenty years.

I was pleased to read the article by Darrell Guder on "Encountering Barth as a Missional Theologian." Guder has wonderful insights not only on Barth but also for how we of the Reformed faith could be about our mission in the 21st century.

I was glad that Princeton Seminary had a celebration of the Jonathan Edwards tercentenary last spring, and that you mentioned the one on October 5 in Washington, D.C.; another major Edwards conference occurred at our church October 25 and 26. (See [www.firstchurch.org/edwards](http://www.firstchurch.org/edwards) for more details.)

*J. Jey Deifell, Jr. ('65b)*  
*Wethersfield, Connecticut*

### On Pleasing Parishioners

Thank you for your articles in the summer/fall 2003 issue. I was especially interested in the one on the Engle Institute of Preaching. Somehow it seemed like a wonderful gift to share with those recently graduated pastors. There was a part of me that wished for a similar experience.

I have managed to spend 20-plus years in churches of fifty or fewer on Sunday mornings. That has been fitting for me. While I was grateful for the article and ended up with some ideas from Tom Tewell to mull over, I admit that many of the parishioners I serve would have responded, "Tom who?" The small rural church has its flavor—something I continue to learn from and enjoy.

I am constantly amazed that in such a small group of people, I hear from some when I preach an inspira-

tional sermon that it wasn't biblical, or when I don't share "the gospel," that it wasn't quite up to par. There are those who want me to preach the text, and others who wish for, as many "contemporary churches" offer, a sermon that folks can take home and apply to the nuts and bolts of their lives. It is fun to see how the Spirit can lead in such a small but diverse body. The article also brought a chuckle and a memory: the beginning of the 1970–71 school year, when Bill Beeners pulled me aside, put his arm on my shoulder, and said, "Jeff, I think you need to take two speech classes each semester." Ah... I do think it helped in the long run.

I am thankful for my PTS days. I thank you for keeping the learning going, all these years later.

*Jeff Mohr ('73B)*  
*Clayton/Phillipsburg, Ohio*

### Death Penalty Story Biased?

One of the difficulties in writing about the appropriateness and application of the death penalty is that it is very hard to do so in a manner that is balanced and fair to all concerned. In the article "But I Say to You" in the summer/fall 2003 issue of *inSpire*, Sarah Griffith says that her purpose in writing and speaking of her cousin's execution by the State of Missouri is to reveal what is "intentionally kept secret and hidden" from the public.

Regrettably, some important things are also kept secret and hidden in the article. Little effort is made to explain or understand why the State of Missouri executed Kreutzer. Executions do not happen in a vacuum, and Kreutzer was not put on death row by lottery. The absence of a frank admission and acknowledgment of his crime made it difficult for me to sympathize with Griffith's story, for I could sense that something was being concealed. There had to be more to the story.

And, of course, there was. Kreutzer was executed for the rape and murder of Louise Hemphill in her home on September 2, 1992. Kreutzer did not deny the crime. Yet in the article, the reality of his crime is downplayed to

the point of being largely ignored. It is dishonoring to Louise Hemphill and her family to tell Kreutzer's story without telling hers.

Griffith's loss of her cousin is significant, and I do not wish to downplay it, but it does need to be understood with reference to the greater loss of the Hemphill family, the loss of a mother and a wife, at Kreutzer's hands. Telling the victim's story would have brought a balance to this article.

*Mark D. Atkinson ('83B)*

*Lima, Peru*



I recall a paper that I wrote at PTS, one for which I was promptly given a failing grade. I tried, as best I knew how, to defend the death penalty in certain cases and situations. I still believe I was halfway right, but concede now that I was mostly wrong, and am opposed to the death penalty in *almost* all cases.

As I understand the article in *inSpire*, Paul Kreutzer was "abused and then became an abuser." His cousin speaks of the "issues that surrounded Paul's case." One is left to believe that Paul Kreutzer was put to death because of these "issues" and "abuses," and we are given a picture of a young child to reflect upon.

The rest of the story is far different than what one might be led to believe in the article. Kreutzer's was a willful act that left great damage and destruction. At some point, rational people have to acknowledge that there is no excuse for crimes such as these.

While Sarah Griffith may mourn for her own family, did she or anyone in her family ever do anything to express their deepest sorrow to the victim's family? They are the victims; Kreutzer was not. He got what he deserved. The victim did not deserve to die in the way she did. Kreutzer's only legitimate plea was for mercy. I am for mercy now—namely, life in prison—but I *do* know who the victim was. Please, no "they were both victims."

*Robert Covington ('91P)*

*Kingwood, Texas*

## A Prison Chaplain's Perspective

The article about Paul Kreutzer's execution was of great interest to me, because I was the chaplain at the facility just prior to the execution that Sarah Griffith witnessed.

One thing that is very clear is that Ms. Griffith is a victim of crime. Her pain is apparent. I wish no one ever had to go through what she did. Unfortunately, wishing does not change reality; even if executions are stopped, there will be many crime victims and much pain.

Ms. Griffith offered one perspective, that of a family member. I wish to offer the perspective of a chaplain who has participated in numerous executions.

Executions are difficult for everyone. They are all taken very seriously by all staff members. As long as the state mandates executions, staff will attempt to perform them with as much dignity and respect as possible.

What is the role of a chaplain at an execution? I understand that in some states, the chaplain is in the room with the person being executed. In Missouri, the chaplain is in an adjoining room, typically with members of the offender's family. Often, a family's pastor will serve as their primary spiritual adviser, in which case I would serve as a facilitator.

I see the prison chaplain's situation as similar to that of a hospice chaplain. I have no power to stop the process. I can be God's representative to various people, if they request it. The chaplain also has the responsibility of dealing with those who have been the offender's cellmates for the past 10-to-20 years. A few hours after an execution, I will often return to the facility to minister to them.

A chaplain's personal involvement can become problematic. It is possible to delve so deeply into the family's pain that you become ineffective in your profession. I have great respect for the hospital chaplain who works in the oncology ward, or any who deal with death regularly. They have to find an appropriate balance between involvement and emotional distance.

## Please write—we love to hear from you!

We welcome correspondence from our readers. Letters should be addressed to:

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Letters may be edited for length or clarity, and should include the writer's name, address, and telephone number.

There are a few issues in the article that readers might think about:

- 1.) One of the chaplains in this situation was new. This was his first execution to witness. How do you train chaplains for this?
- 2.) In our field, the term "saved" often is some comfort to the loved ones; I know comfort was the intent. This may have been one of those times that we talk when we should have been listening—a rather common trait of clergy.
- 3.) Problems might be created by allowing touching or a final meal with family for all executions. As desirable as it may be in some situations, in others it could become an opportunity for interference in the process, which could pose danger to staff. It is necessary to treat all situations the same.

Again, I feel some of Ms. Griffith's pain and pray for her and the many other victims of crime. I hope her ministry will be more sensitive and fulfilling because of her experiences. Prison chaplaincy is difficult. Keep us in your prayers.

*Paul S. Powell*

*Bonne Terre, Missouri*

**Editor's Note:** For more information on the Paul Kreutzer case, the following web sites may be helpful:

[www.missourinet.com/capital\\_punishment/case\\_notes/kreutzer\\_paul.htm](http://www.missourinet.com/capital_punishment/case_notes/kreutzer_paul.htm) and [www.umsl.edu/~phillips/dp/kreutzerclm.html](http://www.umsl.edu/~phillips/dp/kreutzerclm.html).

For additional resources on the ethics of the death penalty, readers may consult [www.plu.edu/~libr/web/deathpen.html](http://www.plu.edu/~libr/web/deathpen.html).

We are pleased to continue this feature that invites readers to share ideas and stories with other readers. To receive the questions, sign up at <http://www2.ptsem.edu/alumni/change.htm>. Thanks to those who sent us both serious and lighthearted answers to this issue's question!

## If you could make one addition to the course catalog at PTS, what course would you offer, and why?

A course in which soon-to-be-pastors could discuss practical aspects of ministry with seasoned clergy. Some of the most productive and memorable classes I took were preaching classes with Bryant Kirkland and Ernest Campbell, not only because of their influence on my preaching, but for the pastoral wisdom I gleaned from the conversations in those classes on many subjects.

*Rick Cosnotti, (M.Div., 1976)*  
*Boston, Massachusetts*



Calling 101: "What Exactly Did the Voice Sound Like?"

This course will be required for all junior preministerial (M.Div.) students. The purpose is to examine exhaustively the nature of one's calling to ministry. It will weed out the ministerial candidates that have a messianic complex. Such students will be isolated until only one student is recognized as the true Lord and Savior. This group will then be provided the necessary assistance to form their own cult. Those truly hearing a voice (or voices) calling them into ministry will be referred to appropriate psychiatric care. The remaining juniors will continue the course, which will follow a "boot camp" approach to test the fortitude of one's calling to ministry. The approximate retention rate of students in this class will be 10 percent: those too idealistic to know any better and the "damn them to hell" diehards. Such remaining candidates will be perfectly ineffectual pastors and thus well suited for parish ministry.

*Patrick Walker, (M.Div., 1986)*  
*York, Pennsylvania*



Practical Ministry 101: "Finding God in the Drains"

This course would orient future pastors to the ongoing work of incarnational ministry (i.e., working in old buildings with limited funds and aging volunteers!). Topics include changing the toner in a photocopier, manipulating the postage machine, jump-starting the furnace, sermon improvisation when a pipe organ reed sticks, basic plumbing (especially as relates to the mysteries of the Ladies' Room), and basic electrical work (how to work with fuses and

breakers when the computer in which your sermon is saved has just blown the power). Advanced credit given for individual study with plaster, tile, caulking, and roofing.

*John Beddingfield, (M.Div., 1991)*  
*New York, New York*



I would have enjoyed a class offering a theological, historical, and practical approach to Christian spirituality. An overview would have helped me in both my own spirituality and in my academic understanding of this field.

*Todd Bouldin, (M.Div., 1994)*  
*Camarillo, California*



Wedding Rehearsals 301—An advanced class for those willing to wade into the ocean of working with self-absorbed brides, controlling mothers, step-families, drunk groomsmen, and soloists singing to pretaped music. Will include relaxation skills so that you can fully accept that you are not in control, or even really that important.

*Susan Rowland Miller, (M.Div., 1993)*  
*Perrysburg, Ohio*



I would love to see Princeton offer a course in "Ministry and Nonprofit Management." Many ministers serve in nonprofit organizations, both as staff and as board members. Federal and state regulations, reporting and disclosure, ownership and control, strategic planning, grant writing, fundraising, grants management, evaluation and accountability, and even partnerships and collaborations are areas that could be covered. Such a course would be valuable for anyone called to serve in leadership roles in his or her community by serving on nonprofit boards.

*Melissa L. Kelley, (M.Div., 1995)*  
*Denver, Colorado*



A class titled "Not in Our Homes" would address the issue of clergy abuse of power, including such concerns as infidelity and boundaries.

It could explore why clergy misuse their power and how it affects them, their families, and the individuals who

have been abused. How might we be aware of the temptations that get us in that situation? Where do clergy go for help when it happens in their family? How do we help the children in all of this? How can affairs be addictive, as are drug and alcohol abuse?

*Alumna, Class of 1980*



When I was a student, I was discouraged that Princeton offered few of the "off-campus" courses offered by other seminaries. Certainly, some students did summertime digging in the Holy Land, and there was an occasional trip to India, but there were no "mission trips" between semesters, nor hardly any short courses over winter break.

*George R. Pasley, (M.Div., 1997)*  
*Garnett, Kansas*



PTS should have a class on solving conflicts. I teach kids how to solve problems peacefully. We cover everything from expressing feelings and stating needs, to learning negotiating skills. Kids need to learn curiosity and respect. Tolerance says, "I am better than you, so I will put up with you. Let me teach you." Respect says, "We are equals; what can I learn from you?" Respect would solve many of the problems in our church and world. Sadly, what I learned about solving problems, I learned outside of church and school!

*Karen Wanjico, (M.Div., 1999)*  
*Casa Grande, Arizona*



A course called "Single Women, Solo Pastors—What Were You Thinking?"

It would address the practical issues that single women should explore as they look at their first pastoral assignments. After preaching up a sweat, did you remember a change of clothes or a coat to protect you from the night air? Who do you share the experience of that uplifting "preach" with when it's over? Is there food in the fridge at home, or clean clothes in the closet? Who can you hug? Who can you date? And where is YOUR dinner?

*Rhonda Y. Britton, (M.Div., 2002)*  
*New Glasgow, Nova Scotia, Canada*

# on&off Campus

## Former PTS Organist Celebrates 20 Years of Service

Former PTS organist Brenda Day celebrated 20 years of service as minister of music at the First Presbyterian Church of Metuchen, New Jersey, this fall. She spent 10 of those 20 years commuting to PTS two days a week for Chapel Choir rehearsals and performances.

To honor her years of service, the church held a surprise celebration on Sept. 28. Each fall, the church organizes a worship service around music and includes a dedication of the musicians. Although Day was part of the traditional annual planning, the church kept her 20-year celebration a secret.

"It was a big surprise for me," Day said. "It was just thrilling."

As part of the celebration, the church rented a party tent on the lawn following the service, and brought in former choir members, family, and out-of-town guests as part of the surprise. There was a handbell performance, as well as performances from both the choir and children's choir.

"I don't have to tell you what a gift she is to God's people, with her talent, her spirit, her precision, and her love for music and for the church," said Jim Franklin, 1992 PTS alum and pastor of the church. "She has been a vital and irreplaceable part of the ministry of the congregation here in Metuchen."



## Iona Musician Makes PTS a Choir

When John Bell arrived in Princeton this past fall, he brought with him the fresh musical style of the Iona community. An ordained minister in the Church of Scotland (Presbyterian), Bell hails from Iona, an island where the Celtic tradition of worship has always had a home. A talented musician with universal perspective, Bell seeks to bring together many congregational singing traditions into one form of worship. His work in the integration of various forms of worship is known internationally.

"I do think it's helpful to sing the songs of other cultures. By singing their songs, we can stand, to some extent, in deeper intercession with these people," Bell said. "And through that experience, our understanding of mission and evangelism and the reign of God and the Trinity is enlarged."

Bell's music is performed without the accompaniment of instruments or sound tracks and is famous for relying solely on the power of the human voice. It was in this spirit that he led a hymn sing for the Seminary community in Miller Chapel.

"I was amazed at John Bell's gift in being able to hear all the parts of a musical piece in his head," Dr. Deborah van Deusen Hunsinger, PTS associate professor of pastoral theology, said.

Besides being a composer, Bell is a gifted conductor as well.

"I watched with amazement as he would give cues to differing parts at the same time, different rhythms and harmonies, all the while keeping the sound of the whole piece in his head," Hunsinger said. "Then, most amazing of all, he'd put it all together and we sounded gorgeous, as if we had just had a 45-minute choir practice."



Photo: Loren Pankratz

## "Praise Him with Timbrel and Dance..."

PTS's Cantate Domino Choir presents a free concert to the Seminary community and the public each November. This year's version wove together three art forms—music, mime, and oration—transforming the annual event into a compact, multisensory artistic proclamation of the gospel.

Thanks to the initiative of Professors Charles Bartow and Martin Tel, the singers were accompanied by the kinesthetic elegance of *Mimeistry*, a Christian organization promoting excellence in artistic ministry. *Mimeistry* International was founded in 1982 by Todd Farley, who is currently an artist-in-residence at the Brehm Center for Worship, Theology, and the Arts at Fuller Theological Seminary.

As Cantate Domino performed Alice Parker's *Sacred Symphonies* (1983), three mimes simultaneously offered a choreographic interpretation of the biblical texts on which the piece was based—the wedding in Cana, the story of the Canaanite woman's faith, and the anointing at Bethany.

The choir was also blessed to have renowned homiletician Eugene Lowry as the evening's narrator. Currently a visiting senior professor at Drew University School of Theology, Lowry wrote and delivered three short meditations, which were interposed between movements. Lowry is no stranger to the arts, as he spends much of his spare time as a jazz pianist. In 1999, he was a guest professor of preaching at PTS.

## on&amp;off Campus

Photo: Joshua Sutherland



### Flutists Bring Native American Music to PTS

PTS's beautiful and spacious Gambrell Room provides weekly rehearsal space for three Seminary choirs. On October 19, this venue played host to haunting melodies of a different sort, though these were no less divinely inspired.

Flutists Gary Stroutsos (pictured above) and Paul Thompson presented a program of flute music titled "Music and Healing: A Native American Perspective." Stroutsos, who performs widely across North America, has recorded 13 albums inspired by indigenous musical traditions from around the world. His music draws inspiration from, and pays homage to, the divinity in nature.

Known primarily as a Navajo flute maker and historian, Thompson collaborates and performs with Stroutsos frequently. Each of the instruments used for their Princeton concert was crafted by Thompson's hand.

The free public performance featured compositions from their latest releases, rhythmically rich music that uses ambient nature noises and improvisational techniques, owing to Stroutsos's original training in jazz. The event was instructional as well, as Dr. Doug Ziedonis, professor of psychiatry at Robert Wood Johnson Medical School, was on hand to share insights on the therapeutic value of music. Ziedonis is an occasional guest of the Seminary community; he has previously assisted Dr. Abigail Rian Evans, professor of pastoral theology at PTS, in a seminar on spirituality and health.

Stroutsos's music was featured in the Ken Burns documentary *Lewis and Clark: The Journey of the Corps of Discovery*, which aired on PBS in 1997.

### Former U.S. Diplomat Guest at Teach-In

In the fall of 2002, with a military conflict in Iraq lying on the horizon, PTS held an event that has become something of a fall semester ritual. As the drums of war sounded in the distance, antiwar students and faculty sponsored what they called a teach-in to educate the Seminary community about the potential perils of preemptive military action abroad. Stuart Hall's Room 6, the Seminary's largest classroom, was filled to capacity as a panel of professors passionately addressed the dilemma.

On October 15, 2003—exactly one year later—PTS's Seminarists for Peace held a second teach-in to address the lingering situation in Iraq. Though attendance was substantially lower, the testimonies given were no less poignant in their urgency. Several professors took the podium, offering their own perspectives. The featured speaker of the evening was Dr. John Brady Kiesling, a U.S. career diplomat who resigned his position in February 2003 because of the government's plans to invade Iraq.

"Every time I stand in front of a room, the virtue of my decision is absolutely clear to me," Kiesling said.

Presently a visiting fellow in Hellenic studies at Princeton University, Kiesling acknowledged that the first duty of the U.S. president is to keep the nation's public safe from harm. In the wake of September 11, this duty became paramount.

"Bush wanted very much to make America feel safe," Kiesling said. "He wanted to show his own strength and decisiveness." Kiesling seemed to imply that America's actions in Iraq were largely a manner of realizing those personal ambitions.

Kiesling, who spent most of his career in Greece, said that the vast majority of Middle Easterners have no faith in America's good intentions for the world. He emphasized the significant misfortune that the United States is poorly perceived abroad. Many foreigners saw the 1991 Persian Gulf war as just, but this time, Kiesling said, "people decided that we [the United States] had cut loose from any logical restraint."

"Because we have lost our legitimacy in the Arab world," he added, "we will never profit there."

Whether the war was justified or not, Kiesling said that the United States must try to keep up with the reconstruction of Iraq.

"We have no moral alternative," he said.

PTS faculty speakers included Dr. Elsie McKee, who spent much of her youth in war-torn Zaire, the present-day Republic of the Congo; Dr. Peter Paris, professor of Christian social ethics; and Dr. George Hunsinger, professor of systematic theology.

*Editor's Note: The text of John Brady Kiesling's resignation letter is available at [www.commondreams.org/views03/0227-13.htm](http://www.commondreams.org/views03/0227-13.htm).*

### Teach-In

#### Iraq: Quagmire, Deception, and Hope



**Keynote Speaker:**  
Dr. Brady Kiesling,  
Princeton University  
Dr. Kiesling was a career diplomat  
who resigned in protest against  
the United States' plans to wage  
a "preemptive" war on Iraq.

**Other Speakers:**  
Dr. George Hunsinger  
Dr. Deborah van Deusen Hunsinger  
Dr. Elsie McKee  
Dr. Peter Paris

Music: John Drury and Philip Helsel

**Wednesday  
October 15  
7:30 p.m.  
Stuart Hall, Room 6**

For more information, contact  
George Hunsinger at 202-231-6114.

Theological Seminary

### Concept of Dual Identity Key for Asian Feminist

Dr. Wonhee Anne Joh, PTS alumna and adjunct professor at Fordham University, presented a series of lectures on Asian feminist theology when she visited Princeton in October.

During her lecture "Under Erasure: Reflections on Hybridity, Ambivalence, and Authority," Joh highlighted the concept of the dual identity of the Asian American.

According to some, she says, such a perspective is a matter of taking the best of both worlds and bringing them together into one. Yet her experience proves that premise to be faulty. "[Living with dual identity] is wrought with pain and brokenness. That's precisely why it connects so well with what the Christian community is and what the Christian community might be," she said.

The dualistic nature of being Asian American brings a sense of "in betweenness." This lack of belonging urges Asian Americans to be either one thing or the other. Yet Joh argues that identity is not a fixed matter.

"Identities are not fixed in the past...but are always unsettled," she said. "Identity is neither fixed nor simplifiable. Cultural identity is a matter of becoming as well as of being."

A common theme in her lecture was that of context. Within today's ever-changing contexts, one must seek to carve out one's identity. For the Asian American this means to "remember [your] roots but forge new routes," said Joh.



Photo: Rachel Lancey

# on&off Campus

## Alumni/ae Events

### Annual Alumni/ae Reunion

The annual alumni/ae reunion on the PTS campus will be held Thursday, May 20 and Friday, May 21.

### Alumni/ae Gatherings

January 16, 12:00 p.m.	Second Presbyterian Church, Fort Lauderdale, Florida
January 29, 12:30 p.m.	For alumni/ae attendees of the Association of Presbyterian Church Educators, Sheraton Norfolk Waterside Hotel, Norfolk, Virginia
March 1, 9:00 a.m.	Sabbath Renewal Alumni/ae Event, House of Hope Presbyterian Church, St. Paul, Minnesota
March 8, 8:30 a.m.	TBA, San Diego, California
March 9, 12:00 p.m.	TBA, La Cañada, California
May 3	TBA, Pittsburgh, Pennsylvania

### General Assembly Meeting in Richmond, Virginia

The General Assembly of the PCUSA will meet in Richmond, Virginia. The PTS GA Alumni/ae Luncheon will be held Wednesday, June 30, 2004, at the Commonwealth Club.

For more information about these events, contact Steven Hamilton, director of alumni/ae relations/giving, at 609-497-7756.

## "First Lady of the Organ" Performs at Miller Chapel

World-renowned concert and recording artist Diane Bish presented the Joe R. Engle Organ Concert in Miller Chapel in October. Bish performed a program of organ favorites—traditional classics and some of her own hymn arrangements—on the Seminary's Joe R. Engle Organ, a three-manual pipe organ built by Paul Fritts and Company and installed in 2000.

Martin Tel, the Seminary's C.F. Seabrook Director of Music, described Bish's performance as "pure energy." In addition to the concert, Bish taped a show with the Seminary's Cantate Domino Choir the night before, and this was after she had been taping all day. "The choir was most impressed by her energy," said Tel.

Best known through her international television series "The Joy of Music," Bish was honored with the National Citation from the National Federation of Music Clubs of

America in 1989. She was the first organist to receive the award, given as "the highest honor for distinguished service to the musical, artistic, and cultural life of the nation." She shares this rare distinction with Leonard Bernstein, Irving Berlin, Eugene Ormandy, Robert Shaw, Fred Waring, and Van Cliburn, among others.

The concert was a rarity both for Bish and for the audience, according to Tel. "Rarely does she play in such an intimate setting," he said. "She usually performs in venues ten times the size of Miller Chapel to sold-out audiences."

The intimate setting of the chapel brought the event down to a human scale, and Bish responded. "She was taken by surprise by the enthusiastic singing in Miller Chapel and immediately adapted her program so that the singing could continue," said Tel. "We owe an incredible debt of thanks to Joe and Elizabeth Engle for making this concert possible. It was a real gift to the community."



Photo: Joshua Sutherland

The Reverend Dr. Susan Andrews, moderator of the General Assembly of the Presbyterian Church (USA), visited PTS in December and led worship with President Gillespie. Andrews, the pastor of Bradley Hills Presbyterian Church in Bethesda, Maryland, is the daughter and granddaughter of Presbyterian pastors and is herself the first woman pastor to be elected moderator of the 2.5 million-member denomination.

## Stone Lecturer Crosses Seas to Direct Christians to Common Ground

PTS welcomed Dr. Kwame Bediako as this year's Stone Lecturer. Bediako is the director of the Akrofi-Christaller Memorial Centre for Mission Research and Applied Theology in Ghana, as well as the director of the Oxford Centre for Mission Studies in England.

The theme of Bediako's lecture series was "Christian History and the Kingdom of God: Rescuing Our Memories and Discerning Some Temptations of Our Time."

Bediako asserted that the rescue of "common collective memories" crosses boundaries in order to pay respect to other theologies. Temptations of our time include the danger of falling into a "do as you please" Christianity of moral relativism that discredits Christian claims.



## on&off Campus



### Riverside's Forbes Delivers Macleod Lectures at PTS

Pew space was at a premium in Miller Chapel for the three lectures that constituted the 2003 Donald Macleod Preaching Lectureship at Princeton Seminary. This year, the Seminary community witnessed the homiletical brilliance of Dr. James A. Forbes Jr., senior minister at New York City's esteemed Riverside Church since 1989. In the same year, he became the first Harry Emerson Fosdick Adjunct Professor of Preaching at Union Theological Seminary in New York.

This year's lectures, delivered on October 6 and 7, indirectly addressed the social, ethical, and spiritual condition of the United States today. Forbes offered a vision for preaching "that empowers the nation to face its flaws," "heals the spirit of the nation," and "transforms the values of the nation."

Whether from the chapel's pulpit or its center aisle, Forbes delivered his "lecture-sermons" with the same spell-binding charisma that has made him widely known and revered, and earned him the reputation of being one of the "most effective preachers in the English-speaking world" (*Newsweek*, 1996). He subtly criticized an America that says, in Forbes's words, "If it makes me feel safer, bring it on." He spoke against the "tribalism" inherent in American society, and admonished his audience to encourage greater participation in faith communities, so that the church might be used for purposes beyond "matching, hatching, and dispatching." Forbes emphasized the importance of dialoguing with our neighbors, without which communities will be unable to discern truth effectively.

An internationally known pulpiteer, Forbes is an ordained minister in multiple denominations, and the first African American senior minister at The Riverside Church. The Macleod Preaching Lectureship honors Dr. Donald Macleod, who was the Francis Lanley Patton Professor of Preaching and Worship at PTS when he retired in 1983.

### Hispanic Theological Initiative Receives Grant from Lilly Endowment Inc.

Lilly Endowment Inc. has granted \$888,000 to the Hispanic Theological Initiative (HTI), housed at the Seminary since 1999. The grant will provide four new, renewable, scholarships per year (up to \$15,000 per student) for the next five years for students entering the HTI program. HTI supports and mentors Latino/a candidates in doctoral programs around the country.

The Lilly funding, according to Joanne Rodriguez, HTI's director, will "address the obstacle named by 90 percent of past HTI awardees as the most immediate and pressing: the financial hardship they face as they begin doctoral programs." The funds will help new doctoral awardees "stay in their programs, rather than quitting or taking extended periods of time off to work full time," she said.

The Lilly grant will also maintain the program and ensure that there will be Latino/a students in the pipeline when the Seminary takes over responsibility for HTI in mid-2008. The Seminary's Board of Trustees has voted to assume responsibility for funding HTI operations and its mentoring program beginning in 2008.

One Princeton Seminary trustee knows firsthand the value of what the Seminary will be taking on. Dr. Francisco Garcia-Treto, a professor at Trinity University in San Antonio, Texas, has mentored HTI students. "The Hispanic Theological Initiative has achieved the rare status of being a dream fulfilled, and one that has already surpassed the expectations of the original dreamers."

Pew Charitable Trusts has funded HTI since its beginning in 1996 at Emory University. The program moved to Princeton in 1999, and Pew funding continued to be the bedrock of HTI, according to Rodriguez. Pew is committed to funding present HTI students and the program's regional gatherings and summer workshops through mid-2008.

And, according to Rodriguez, HTI is working. "Twenty-five Ph.D. students involved in the HTI program have graduated," she said. "Most of them are employed and 96 percent are working and teaching in the academy, have published articles in academic journals, and are deeply committed to the church. Before HTI there were 67 Latino/a scholars in the country. Today there are more than 92. This has all happened in six years."

Garcia-Treto agrees. "The academic world in the U.S. already benefits from the fruits of HTI, with the creation of a growing group of young Hispanic/Latino/a scholars in the fields of theology and religious studies," he said.

But there is still work to be done. According to Rodriguez, the Latino/a community in the United States is at a critical juncture. Its "exponential growth and ongoing struggle to overcome many obstacles, primarily financial, continue to require a concerted effort to develop religious leaders," she said. "The continuing support from Pew and the new scholarship funds from Lilly will help HTI equip bright, committed women and men for more effective leadership in the academy and beyond."

Rodriguez believes mentoring is one of the most successful parts of HTI's program. Ruben Rosario-Rodriguez (no relation), a Ph.D. student at PTS, agrees. "My mentor, Luis Pedraja (vice president and academic dean at Memphis Theological Seminary), has been an invaluable resource," he said. "Along with PTS professor Mark Taylor, he helped me narrow my dissertation topic, encouraged me through my comprehensive exams, and even babysat my newborn daughter so I could study!"

"Pew got us off the ground, Lilly is carrying us forward, and Princeton will be our permanent home," said Joanne Rodriguez. "It's a strong partnership for a program with real integrity. Every day we make sure that whoever enters the academy from HTI will strengthen the academy's scholarship."

### Attending to Sabbath Renewal

The Sabbath Renewal Project, funded by Lilly Endowment Inc., is nearing completion of its first year, and it is well-launched!

Forty pastors gathered at the end of July for the first pastoral retreat at the Center of Continuing Education to talk about the communal challenge of a practiced sabbath-keeping in their places of ministry. Thirty-six congregational teams have met during the course of three months for congregational workshops to explore the same topic in their very full lives. Exploring the project's working definition of sabbath—"resting from our work, so God may do God's work in us"—pastors and congregations are serious about discerning and implementing concrete sabbath practices in the challenging world of consumerism, clergy burnout, and spiritual hunger.

At the same time, project staff are learning more about peer-group continuing education, which may benefit the church at large. They are beginning to envision concrete new ways to implement the ongoing mission of the Seminary's Center of Continuing Education. Stay tuned for more updates about avenues for bringing sabbath renewal to your own place of ministry.

# on&off Campus

## PTS Installs Phones to Aid Deaf or Late-Deafened People

New TTY (teletypewriter) pay telephones to assist people with hearing loss are now located around the PTS campus—in the Mackay Campus Center, Templeton Hall, Speer Library, Stuart Hall, and Tennent Hall near the Reigner Reading Room.

These telephones, also called teletypewriters, text telephones, or TDDs (Telecommunications Devices for the Deaf), look like typewriter keyboards with text screens, and they allow people with hearing and/or speech loss to make or receive calls by two-way text conversation over a telephone line.

In addition to the pay telephones, the Seminary also has a TTY at the main switchboard in the Administration Building and a portable one available for use around campus.

Nancy Kingsley, an advocate for people with hearing loss, came to the Seminary in August to train staff on how TTYs work and how they assist people with hearing loss.

Kingsley (pictured above) lost her hearing in adulthood from unknown causes, beginning in childhood. She received a cochlear implant in 1998, which restored some of her hearing. She is coordinator of ALDA-NJ, a social group for late-deafened adults, and is involved in Self Help for Hard of Hearing People (SHHH). She also serves as a trustee of the SHHH-NJ State Association. Kingsley edited the second edition of *Signs of Solidarity: Ministries with People Who Are Deaf, Late-Deafened, Hard of Hearing, and Deaf-Blind*, recently published by the United Methodist Church.

While TTYs assist some people with hearing loss, PTS wants to ensure that other needs are met as well by providing assistive listening systems and amplified telephones. John Gilmore, PTS vice president for business affairs, believes the Seminary should be a welcoming community for people with hearing loss. "These new telephones will facilitate communication involving many individuals, whether they are present members of our community, prospective students calling for admission materials, or visitors to our campus," he said.



Photo: Loren Pankratz

## Hispanic/Latino(a) Heritage Month October 2003

### Hispanic/Latino(a) Heritage Month

The PTS community celebrated Hispanic/Latino(a) Heritage Month in October with events sponsored by the Association of Latino/Hispanic American Seminarians (AL/HAS).

The opening worship service on October 3 was followed by a panel discussion on October 9 titled "Questions of Identity," which delved into the issue of identity within the Hispanic community and other marginalized groups. Otto Maduro, professor of world Christianity at Drew University, Luis Rivera-Pagán, PTS Henry Winters Luce Professor of Ecumenics and Mission, and Joanne Rodriguez, director of the Hispanic Theological Initiative at PTS, led the discussion.

AL/HAS sponsored a coffee house on October 10, which offered an evening of music, poetry, and readings from the diaspora. October 23 marked the end of the celebration with a closing worship service titled "Celebrating our Identity." The Reverend Amy Mendez, pastor of Iglesia Presbiteriana in Fort Washington Heights (New York City), New York, and a PTS alumna, preached.

## Faculty and Staff Accolades

**Kimberly Bresler**, *Theology Today's* editorial associate and a doctoral candidate in the history of doctrine at PTS, was elected to a two-year term as a member of the American Academy of Religion (AAR)'s board of directors. She is the only student member of the board and is a full voting member. PTS professor Peter Paris nominated Bresler.

**James H. Charlesworth** was interviewed in Galilee and Jerusalem for a BBC documentary on Jesus' disciples, which aired in October on the Discovery Channel. He spoke about Thomas and Judas Iscariot.

The Catholic Press Association has designated *Blessed One: Protestant Perspectives on Mary* as a 2003 award winner (second place in their theology division). Edited by **Beverly Roberts Gaventa** and Cynthia Rigby ('89B, '98D), the book also includes essays contributed by PTS faculty members **Katharine Doob Sakenfeld**, **Daniel Migliore**, and **Nancy Duff**.

**Sang Hyun Lee** was one of the featured speakers at "Edwards at 300," a national symposium celebrating Jonathan Edwards's 300th birthday, held at the Library of Congress in Washington, D.C. in October. The title of his presentation was "Does History Matter to God? Jonathan Edwards's Dynamic Reconcept of God and God's Relation to the World."

Westminster John Knox Press (WJK) has appointed **Patrick D. Miller** as an editorial consultant as of January 1, 2004. "We'll have the benefit of relying on Patrick Miller to help crystallize our publishing vision with the intelligence, integrity, and temperament of a trusted, senior-level advisor," said Davis Perkins, WJK president and publisher.

On Saturday, August 30, *El Nuevo Día*, one of the main daily newspapers in Puerto Rico, published two articles quoting **Luis N. Rivera-Pagán**. The articles addressed the role of religious leaders in the nation, and churches' perceptions of themselves in dealing with issues of violence.

## Faculty Publications

**Richard Stoll Armstrong** wrote *Are You Really Free? Reflections on Christian Freedom* (Fairway Press, 2002).

**Ellen T. Charry** and **Hughes O. Old** contributed to *Essentials of Christian Theology*, edited by W.C. Placher (Westminster John Knox Press, 2003).

**Beverly Roberts Gaventa** wrote the volume on Acts in the Abingdon New Testament Commentary Series (Abingdon Press, 2003).

**George Hunsinger**, **W. Stacy Johnson**, **Bruce L. McCormack**, and **Daniel L. Migliore** contributed to *Reformed Theology: Identity and Ecumenicity*, edited by W.M. Alston and M. Welker (Eerdmans Publishing, 2003).

**W. Stacy Johnson** contributed to *The Art of Reading Scripture*, edited by E.F. Davis and R.B. Hays (Eerdmans Publishing, 2003).

**Katharine Doob Sakenfeld** wrote *Just Wives? Stories of Power and Survival in the Old Testament and Today* (Westminster John Knox Press, 2003).

**J. Ross Wagner** published *Heralds of the Good News: Isaiah and Paul "In Concert" in the Letter to the Romans* (Brill Academic, 2003).

# Evidence of Things Hoped For

## Dialogue in Law and Theology

During the Middle Ages, the term “professional” was reserved solely for clergy, the group expected to provide leadership and service to the public. The term’s Latin root, *professio*, referred to the sacred oath taken by monastic clergy.

According to Bruce Kimball, author of *The “True Professional Ideal” in America*, the meaning of “professional” gradually expanded to include parish clergy and lay believers, and it came to refer to the secular calling through which one’s spiritual calling was fulfilled.

In the late 18th and early 19th centuries, as the Enlightenment began to erode belief systems and the cultural emphasis shifted from religion to politics, clergy began to lose first place among professionals, and attorneys became the profession of choice. People with disputes to settle began going to court instead of to their local minister, Kimball writes.

Today, the reversal in position persists, at least when it comes to salaries and public status. However, in the important public conversations about values and ethics that take place daily in the public square, on the pages of newspapers, and at the water cooler, both ministers and lawyers bring essential perspectives.

In this feature, three PTS alums who are trained in both law and theology reflect on the Seminary’s inaugural conference on faith, ethics, and the law, and on their own integration of law and faith. Larry Stratton brought a law degree from Georgetown when he came to PTS to study theology in 1999. Nancy Conklin, too, was a lawyer (Seton Hall Law School, 1989) before she came to seminary. Peter Suzuki, PTS Class of 1985, earned his law degree from Rutgers School of Law *after* seminary. They are just three of the more than 50 alums (some pictured to the right) who “profess” both law and theology. And the numbers are increasing.



Photo: Joshua Sutherland

## Partnering Law and Faith

by Larry Stratton

Quoting from his new book, *Where the Evidence Leads*, former U.S. Attorney General, two-term Pennsylvania governor, and U.N. undersecretary general Dick Thornburgh concluded his address to a packed PTS audience on October 14 with these words: “Although I seldom commented publicly about religious feelings that I consider basically private, my Christian beliefs have permeated my life.”

Noting the significance and sustenance of prayer in daily life and its solace in times of stress, Thornburgh referred to a yellowed newspaper clipping that his wife, Ginny, a PTS trustee, posted on their kitchen wall. It asked, “If you were arrested for being a Christian, would there be enough evidence to convict?” The distinguished lawyer and former government prosecutor said, just prior to receiving a standing ovation,

“My fondest hope is that the evidence presented in these reflections would be at least enough to get to a jury.”

Thornburgh’s speech was the keynote address in the Seminary’s innovative conference, “Faith, Ethics, and the Law: Legal Issues and the Church” (October 14–15, 2003). Forty-plus lawyers, legal scholars, ministers, theologians, and ethicists discussed their perceptions of the relationship between law and faith. A number were among the 50 known Seminary alumni/ae who also have law degrees. In a first for a PTS continuing education event, lawyers received continuing legal education credit from the New York and Pennsylvania State Bar Associations.

As the conference opened, Thomas R. Johnson, a partner at the law firm of Kirkpatrick & Lockhard LLP in Pittsburgh and a Seminary trustee, posed several questions about the interplay among faith, law, and ethics that the conference would address: “How does our Christian faith inform our activities as professionals?”

“How does faith influence the role of public servants and lawyers in their decision-making?” “How do we handle situations where there appear to be conflicts between personal faith and professional obligations?”

Debate on these central questions infused the conference’s four sessions: “Law and Faith,” “Current Issues in Constitutional Law,” “Law, Ethics, and Medicine,” and “Current Ethical Issues in Business Law.” Each session featured a three-person panel that included a distinguished lawyer, a prominent legal scholar, and a member of the Seminary’s ethics faculty. Sessions wrestled with often-contentious issues like end-of-life support, corporate ethical scandals and executive compensation, the separation of church and state coupled with the rule of law, and the U.S. Constitution’s framework for representative government.

As William J. Byron, S.J., president emeritus of Catholic University, contended, there is no separation between religion and American society, notwithstanding the First

Amendment's non-establishment clause. Byron argued for intensified moral discussion in American society to promote a greater appreciation of natural law (and, by implication, theology) in public discourse, thereby transcending the specific beliefs of various religious and cultural groups.

Pennsylvania Superior Court Judge Justin M. Johnson, also a PTS trustee, said that his involvement as a leader in his local congregation (Bethesda Presbyterian Church in Pittsburgh, where he is an elder), his active leadership in the Presbyterian Church (including service on the Permanent Judicial Commission), and his numerous activities with charitable and educational institutions, have never compromised his role as an impartial jurist.

In fact, as a Christian his commitment to justice has influenced positively his judicial decision-making. He cited a case example in which he believed that a mechanical application of "black-letter" (legalese for strict legal rules) sentencing standards undercut the goal of justice: to rehabilitate the defendant in the case. He urged his appellate court colleagues to reduce the consecutive, six-to-twelve-year, maximum-security incarceration of a defendant convicted of unsuccessfully attempting to shoplift a carton of cigarettes and a pair of designer jeans. Despite Johnson's objections, his judicial brethren affirmed the sentence.

Thornburgh, too, finds his faith and his practice of law inextricably linked. He told conferees of his commitment to pro bono legal work as a vocational tithe, and of his concern to promote legal institutions and the rule of law throughout the world. He reflected on the imperative of "do[ing] the right thing" in the midst of dense legal complexities, such as occurred when, as the newly elected governor of Pennsylvania, he confronted the Three Mile Island near-nuclear meltdown, or when, later in his career, he advised Swiss banks facing claims from Holocaust survivors. Thornburgh is clear that "using law to advance the concepts of justice and fairness for all

of God's people—to create a better life, and to contribute to the quality of justice—is what being a good lawyer is all about."

Constitutional law, and especially church-state relations, was a major topic, and PTS could have found no finer lawyer to shape the discussion. Marci A. Hamilton, the Paul R. Verkuil Professor of Public Law at Cardozo Law School (Yeshiva University, New York City), was a former clerk to U.S. Supreme Court Justice Sandra Day O'Connor. Hamilton related her background

as counsel for the City of Boerne, Texas, in the landmark 1997 Supreme Court decision *Boerne v. Flores*, which invalidated the Religious Freedom Restoration Act. She also discussed her recent research



Photo: Joshua Sutherland



Photo: Loren Pankratz

Above, Dick Thornburgh; below, from left, Justin Johnson, Dick Thornburgh, William Byron, and Tom Johnson

into more than 500 politically directed sermons delivered in the colonies/states between 1750 and 1820 to demonstrate that Reformed clergy emphasized obedience to the law by all religious bodies without exemption or exception.

Ronald K. Chen, associate dean for academic affairs at Rutgers School of Law, elaborated on the constitutional tension between the First Amendment's mandate of religious neutrality and the guarantee of the free exercise of religion, referring specifically to the policies of the American Civil Liberties Union, of which he is a state and national board member.

The ethicist in the constitutional law triad was Peter Paris, the Seminary's Elmer G. Homrighausen Professor of Christian Social Ethics. He questioned the Constitution's embrace of the "common good" when it

sanctioned slavery and the disenfranchisement of women, slaves, and Native Americans. The exclusion of such a large part of the population undercut the text's bold assertion of truly representing "We the People," Paris argued.

A session titled "Law, Ethics, and Medicine: The New Frontier" explored the intertwined legal and ethical issues arising from the increasingly sophisticated use of medical technology. Kathleen Boozang, director and cofounder of the Health Law & Policy Program at Seton Hall University School of Law, surveyed the complicated legal and ethical issues surrounding beginning- and end-of-life controversies, including nutrition, hydration, and respiration. She drew on her background in Roman Catholic moral theology and its natural law tradition. The panel also discussed cloning and stem cell research.

Former Florida Judge Cecilia Martin Moore, now a Presbyterian Christian educator, discussed practical legal issues surrounding end-of-life litigation, citing an ongoing dispute in Florida centering on the continued life support of Terri Schiavo. The heavily litigated and appealed case has drawn national publicity and the legal intervention of Florida Governor Jeb Bush. Nancy J. Duff, associate professor of theological ethics at the Seminary, examined these medical

questions from a Protestant ethical perspective, arguing that biblical views of life and death are distinct from the analysis of natural law and natural theology.

In the session "Current Ethical Issues in Business Law," Stephen M. Waters, a founding partner of Compass Partners International L.L.C., former co-chief executive officer of Morgan Stanley Europe, and member of the PTS Board of Trustees Investment Committee, surveyed the culture of Wall Street and American business in the wake of the Enron, WorldCom, Tyco, and other recent financial scandals. He reviewed legislation, such as the 2002 Sarbanes-Oxley Act, meant to curb such abuses.

Karol Corbin Walker, president of the New Jersey State Bar Association and partner at the law firm of St. John & Wayne (Newark, New Jersey), focused on the



## "I Will Give You Another Counselor"

by Nancy Conklin

Every year, in order to retain my official status as "retired but in good standing," I swear to the Supreme Court of New Jersey that I am no longer engaged in the practice of law. And though I am very cautious not to dole out legal advice, throughout my ministry I have been presented with numerous opportunities to realize that the lawyer within me is still alive and well.

Two weeks into my first call as an associate pastor in a large church, a man approached me and asked if I had a moment to speak with him. My heart began to race with anticipation as I realized I was about to conduct my first "real" pastoral visit. I ushered the man into my office and invited him to sit on my never-before-sat-upon couch, purchased for moments such as this. The man began to recount his long and sad tale of having recently undergone five surgeries on his right leg and the possibility of facing one more. I listened and interjected where appropriate using the newly acquired tools

importance of having an "ethical compass" in the practice of law and described her ongoing determination to communicate this commitment to young lawyers through addresses at New Jersey law schools. She also shared with participants the importance of daily prayer and meditation in both her personal life and professional practice.

Max L. Stackhouse, PTS's Stephen Colwell Professor of Christian Ethics, called for a renewal of the concept of vocational calling in the thinking of legal, business, and church leaders as they confront the ethical

for empathetic listening that I had learned in seminary. As soon as it became apparent that his story was drawing to a close, I began to formulate in my mind the prayer I would offer to send him on his way. Finally, the man stopped speaking, looked directly at me, and asked, "So, do you think I have a case?" Momentarily stunned, I quickly looked around the room to see if I had been beamed back to my law office in Princeton. My first pastoral care moment that never was!

On another occasion, I watched out my study window as a parishioner paced back and forth in the church parking lot. Again I thought to myself that something tragic had occurred, and I said a quick prayer to prepare myself for the ministry of presence. Having finally found his nerve, the man walked into my office and dropped a huge binder of papers on my desk. He had executed a living trust and was worried that he had quite literally signed his life away, and asked if I would take a look at it.

Like most pastors, I have sat with parishioners agonizing over decisions to terminate medical life support for their loved ones. In one scenario, I accompanied a wife through a lengthy ethics committee process to get her husband out of the hospital and released into hospice care. Because healthcare was one of my practice areas as a lawyer, on such occasions I have felt like I was suffering from "role confusion." It wasn't always so clear who was speaking, the lawyer or the pastor.

Women going through bitter divorces have come to me looking for guidance as they try to negotiate the quagmire that is our legal system. In a recent conversation with

challenges of spiritual and secular life.

Panelists and presenters elicited spirited discussion among conference participants on this rich matrix of topics interweaving law and religion. The exchanges continued into conference breaks, a reception hosted by Seminary President Thomas W. Gillespie and Barbara Gillespie at their Springdale home, and even at a worship service that focused on "Christ our Advocate."

John O'Brien-Prager, director of professional studies and a lawyer himself, concluded the conference with a summary of its

one, I heard myself repeatedly saying, "and as your pastor" in an attempt to tend to her emotional pain. I soon realized that my attempts to shift the focus of conversation were misguided. Her immediate concern was her financial status, understandable given that her husband had left her daughter and her destitute.

And so it has been that throughout my ministry I have often felt like a lawyer dressed in priestly garb—a cloak I spent a good deal of energy trying to shed during the first years of my ministry, so wanting to leave my "old life" as an "Esquire" and establish my new pastoral identity as "The Reverend." Looking back I see that I have been on a journey of integration.

It has taken me some time, but I believe I have finally come to understand the true nature of the doctrine of vocation. Vocation isn't about choosing to be a lawyer versus choosing to be a pastor. Both are needed in the kingdom of God. (As someone once said to me. "You should stay in law; we need more Christian lawyers.") Vocation is a matter of being called by God to use whatever God-given talents you possess to be a vessel of God's grace in whatever arena God happens to place you at that moment in your life. In both arenas, the church and the law, I have been called by God to live out my core identity as an advocate for others. ■

*Nancy Conklin is a 1997 PTS alumna and serves as designated pastor of Hillsborough Presbyterian Church in Hillsborough, New Jersey. She graduated from Seton Hall School of Law with the J.D. degree in 1989.*

themes, noting that the event's interaction among legal, ethical, and theological thinkers and practitioners demonstrated Princeton "at its best." Indeed, the Seminary's Center of Continuing Education envisions this conference as the first in a series to assist alumni/ae in specialized ministries such as mental health, hospital chaplaincy, military service, and then again law.

That the conference was a success is no surprise. Sixteenth-century Reformer John Calvin, the theological father of the Reformed tradition in Protestant Christianity,

## The Practice of Law and the Work of the Church: The Healing Professions

by Peter M. Suzuki

Twenty years ago, I was a first-year student at Princeton Theological Seminary preparing for the ministry. Back then, the plan was to complete my Masters of Divinity, return to California, and work as a Presbyterian pastor. Things didn't work out that way. Though I did receive my degree, I never made it back to California; I never even left New Jersey. And I didn't become a pastor; I became a lawyer. The best-laid plans do sometimes go awry.

Many people find it difficult to imagine that a person of faith could practice law. A friend of mine jokes that I went from working for God to working with people who *think* they're God. Others would argue that faith has no place in the practice of law. I am not convinced that faith can or ought to be so limited. I have been practicing law for almost 15 years, and everyday I feel prompted, in one way or another, to find where my faith and law practices join hands.

The church has an interest in the practice of law because the legal profession, more directly than any other profession, deals with the establishment of justice in society. I once heard the practice of law described as one of the three healing professions; namely, medicine, divinity, and the law. It is said that

these work toward healing the body, the soul, and society, respectively.

Indeed, society is no less in need of healing than are the first two. There are some healthy societies where people treat each other civilly and fairly and where differences can be worked out without resorting to violence. Other societies are unhealthy, where people mistreat each other and disagreements are often settled by force. According to this "therapeutic" view of the legal profession, the practice of law is about healing society by establishing justice and fairness within it. If the law is the instrument through which justice is established and maintained in society, then the church should certainly have an interest.

I believe that the church's interest in justice would be well served by focusing on the role of law in society. The church stands to improve its social ministry by helping its lawyer members see how the church's mission might be accomplished, or contributed to, through their legal practices.

I feel that lawyers would enhance their law careers and find more meaning in their work if they adopted a broader vision of their work as ministry. Recently I served on a committee that was conducting research

about the future of the legal profession. The goal was to identify trends that are likely to affect society and the legal profession in the future, and to address those trends.

Some important trends we identified were an increased use of technology and the Internet, consolidation of businesses, and globalization. During our discussions, it occurred to me that we had not identified religion as figuring significantly in the conversation. I suggested that religion might be a powerful force in the future.

Everyone around the table acknowledged to the group that religion was important in theory, but we were not able to identify specific examples of how religion might affect society and the practice of law in the future. It seems that lawyers don't do much thinking about religion, and, even if they have a personal faith, that faith is not viewed as a strong factor in their vocation.

Bringing faith to bear on the practice of law is not easy. It's not something we are taught in law school, or in the law firm, or in the church. Yet the church and the legal profession should be able to find common ground for discussions that will be mutually beneficial. I hope that Princeton Seminary will continue its outreach to the legal profession. The conference was a helpful step in bridging the gap between faith and the practice of law. ■

Peter Suzuki (pictured center), PTS Class of 1985, graduated from Rutgers School of Law and practices business law in New Jersey.

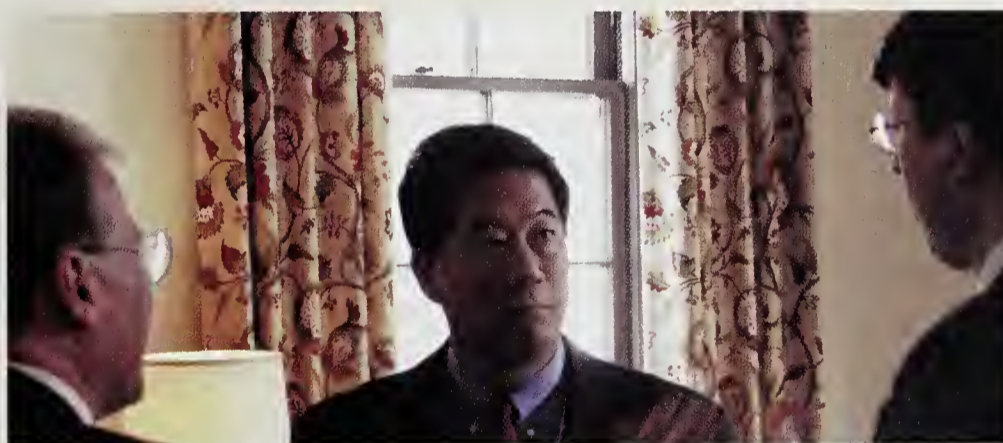


Photo: Joshua Sutherland

was himself a lawyer/theologian. Calvin wrote an oft-cited legal treatise about the Stoic philosopher Seneca and the need for clemency by secular magistrates. Many legal and theological scholars have noted the similarities between Calvin's *Institutes of the Christian Religion* and the systematic clarity of legal prose. Marci Hamilton documented the profound influence of Calvinists like John Witherspoon (Presbyterian minister, member

of Congress, signer of the Declaration of Independence, and the sixth president of the College of New Jersey, now Princeton University) in providing the pivotal insights for the U.S. Constitution's balanced design, exemplified by its separation of powers.

In examining the ethical and theological questions underlying and woven through society's legal structures and practices, the faith, ethics, and the law conference

stood in Calvin's shadow. The Seminary remains true to its original plan to provide Christian leadership to a world yearning for ethical guidance. ■

Larry Stratton is a Ph.D. student in religion and society at Princeton Seminary. He earned his M. Div. from PTS in 2002 and his J.D. from Georgetown University in 1992.

"Christ Our Advocate," the sermon that Larry Stratton preached during the faith and law conference, is available in audio format on the PTS web site. Click on <http://www.ptsem.edu/read/inspire/8.2/features/1/>.

# Exploring *Myth & Meaning* in Prehistoric Cave Paintings

***Wentzel van Huyssteen to Give Prestigious Gifford Lectures***

by Barbara A. Chaapel

On August 21, 1885, Adam Lord Gifford of Scotland, a senator in the College of Justice, signed his will. Contained in it was a provision for a series of lectures to be held annually at each of the four Scottish universities—Edinburgh, Glasgow, Aberdeen, and St. Andrews—on the topic of natural theology.

These were Lord Gifford's words:

"I, having been for many years deeply and firmly convinced that the true knowledge of God, that is, of the Being, Nature, and Attributes of the Infinite, of the All, of the First and the Only Cause, that is, the One and Only Substance and Being, and the true and felt knowledge...of the relations of man and of the universe to Him, and of the true foundations of all ethics and morals, being, I say, convinced that this knowledge, when really felt and acted on, is the means of man's highest well-being, and the security of his upward progress, I have resolved, from the 'residue' of my estate, to institute...lectureships for the promotion of the study of said subjects...."

Thus began the Gifford Lectureship, recognized as the most prestigious religious studies lectureship in the world.

One hundred nineteen years later, in late April and early May 2004, Dr J. Wentzel van Huyssteen, Princeton Seminary's James I. McCord Professor of Theology and Science, will give the Gifford Lectures at Edinburgh. He is both the first South African and the

first scholar from Princeton Seminary to receive this distinguished honor.

The invitation came as quite a shock.

"I was home for two days last January, between visits to South Africa and a trip to Denver for a meeting of the American Association for the Advancement of Science," he says. "I just glanced at the pile of mail that had accumulated on my desk, and at the top was the invitation. It was so unexpected; I was overwhelmed. I called my wife, Hester, immediately to share the news of such a wonderful confirmation of the work I've been doing in Princeton."

As the Gifford lecturer, van Huyssteen follows in the footsteps of philosophical and theological giants. Former Gifford lecturers include William James, Karl Barth, Emil Brunner, Rudolf Bultmann, Albert Schweitzer, Reinhold Niebuhr, Alfred North Whitehead, Niels Bohr, Paul Tillich, and David Tracy, a virtual Who's Who of world-class theologians and philosophers.

Lord Gifford's will stipulates that the Gifford lecturers (a series of six) address the topic of natural theology—theology deriving its knowledge of God from the study of nature independent of special revelation. According to van Huyssteen, defining theology as a "strict science, like



Photo: Joshua Sutherland

chemistry or astronomy, not through revelation but through the facts of nature," was of particular significance in the nineteenth century, when science and reason were viewed as superior.

"But we don't look at the world that way today, especially in the Reformed tradition," he explains. "Today's Gifford lecturers usually begin by reinterpreting or reenvisioning Lord Gifford's charge to focus strictly on natural theology."

Van Huyssteen is not the first to do so. In fact, when Barth gave the Gifford Lectures in Aberdeen in 1937, he was the first "among Christian Gifford lecturers in inveighing against natural theology," according to Stanley J. Jaki, who wrote

*Lord Gifford and His Lectures*, a history of the first 100 years of the lectureship.

For van Huyssteen, this reenvisioning means asking the question of what faith in God means for an understanding of the natural world. He takes an interdisciplinary approach to theology, which has always been an important part of his work and will be one goal of his Gifford lectures.

A second goal will be to expound on his belief that if you want “to understand what a human being is, you will find the highest value comes only when you see that we as human beings are in relationship to God.”

What, then, does this scholar who has written about physics, Darwinism, postmodernism, and all manner of conversations between theology and science, and who has won three Templeton Awards for his work, choose for his topic? “Human Uniqueness in Science and Theology” is his working title.

“I want to explore one of the much-neglected areas of the science/theology discussions: paleoanthropology,” he explains. “How do we think about human beings, and how did our prehistoric ancestors think about themselves? What are scientists saying about human origins? How does that relate to what theologians are saying? These are some of my questions.”

A basic of tenet of Christian theology posits that human beings are unique, *imago Dei*, created in the image of God, a concept of utmost interest to van Huyssteen. “What are scientists, and anthropologists in particular, saying about this uniqueness?” he asks. “Do they believe we are unique in terms of language, consciousness, creativity, art? If we—scientists and theologians—are both talking about human uniqueness, are we talking about the same thing?”

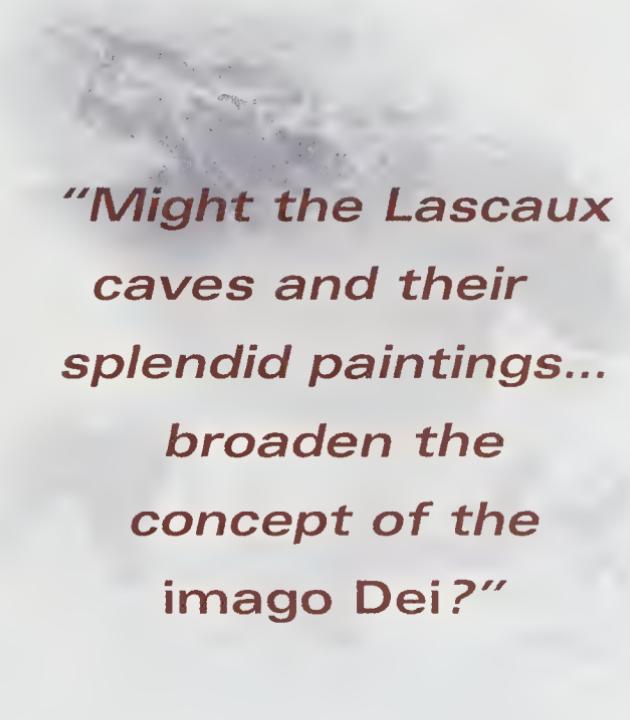
He finds a dramatic case study that might point to answers in the prehistoric caves in the Dordogne region of southwestern France and the Basque region of northern Spain, the most famous being the caves of Lascaux.

“We see one of the oldest known example of human creativity in the prehistoric cave paintings of Lascaux,” van Huyssteen says. He describes the huge paintings of real and mythic animals on the cave walls as

“the first tentative, surviving expressions of human symbolic activity.”

The paintings were done between 40,000 and 15,000 B.C. by Cro Magnan people, and only discovered 100 years ago by four boys and their dog on a forest walk when they noticed the opening of one of the caves. Because the caves were hidden and almost literally sealed by shifts in the earth, the paintings were still there, unspoiled, almost as they appeared when they were painted, according to van Huyssteen.

“They represent an unexplained and spectacular explosion of cultural activity that you don’t find anywhere else,” he says. “They are like the Sistine Chapel of the prehistoric



***“Might the Lascaux caves and their splendid paintings... broaden the concept of the imago Dei?”***

world. Walking in the caves, looking up at the vast paintings on the walls, is like walking in a cathedral.”

The paintings, drawn in Picasso-like detail in pigments of red, brown, and yellow, represent lions, bison, bulls, cattle, mammoths, and horses. One of the most moving to van Huyssteen is a group of deer swimming a river, only their antlered heads visible above the water.

Paleontologists ask who made these paintings, when they made them, and how they made them. Theologians ask why.

“The paintings are the oldest symbols of human imagination,” van Huyssteen says, “and they certainly had some religious and mythological meaning. They tell us about who our direct ancestors were, what they thought, and what they could do. They tell us about imagination, about creativity, about consciousness, about the Creator.”

Might the Lascaux caves and their splendid paintings—and the conversations they have engendered among paleontology, neuroscience, and theology—broaden the concept of the *imago Dei*? Might they reestablish a closer relationship between the world of humans and the world of animals? Are animals, too, created in the image of God? Might the paintings help theologians rethink the doctrines of God, of redemption, of salvation, of Christology, of providence?

Wentzel van Huyssteen is probing these and other mind-expanding questions with the zeal of an explorer, and will share his work to date in the Gifford Lectures this spring. His excitement is contagious. “There was a time when there were three hominid types on earth, and thousands of other species, and today genetics and primatology tell us that we share 98 percent of our gene pool with the chimpanzee,” he says. “We’ve lost the ability to imagine what it might mean *not* to be the only species on earth in relationship with God.”

The Gifford Lectures, which will be published, as Lord Gifford’s will provides, will also be a chance for van Huyssteen to try out his theological conclusions on scientists who are already his conversation partners. He looks forward to dialogue with the likes of paleoanthropologists Ian Tattersall, Steven Mithen, Richard Potts, and Simon Conway-Morris. “Whenever we ask about human origins, we have to turn to fossils and archaeology, and to the long line of evolution,” he says.

A more intimate part of his Gifford Lectures audience will be van Huyssteen’s family, some of his colleagues from PTS, and friends from around Europe, which delights him. From the intimacy of family and colleagues to the vastness of cave paintings to the immensity of God’s creation, the note struck most clearly for this year’s Gifford lecturer is surely the joy of knowledge and the exploration of its outer reaches. ■

*Readers interested in learning more about either the Gifford Lectures or the prehistoric caves at Lascaux can go to [http://www.faculty-office.arts.ed.ac.uk/gifford/gifford\\_lectures.htm](http://www.faculty-office.arts.ed.ac.uk/gifford/gifford_lectures.htm) and <http://www.culture.gouv.fr:80/culture/arcnat/lascaux/en/>.*

# THE BLESSINGS AND CURSES OF PREACHING

## A Sermon for Sermoners

by C. Clifton Black

*Editor's Note: The editor offers this essay by Dr. C. Clifton Black as part of a conversation about preaching initiated by the article "The Preacher's Craft" that appeared in the summer/fall 2003 issue of inSpire. An earlier version of Dr. Black's essay appeared in Catalyst: Contemporary Evangelical Perspectives for Presbyterian and United Methodist Seminarians (February 2003).*

Bidding farewell to worshippers as they dispersed for another week, the pastor returned to her study, closed the door, opened her mind, and heard that it was said:

**Blessed are you who yoke research with prayer, to harness your sermon's preparation and delivery.** Be it resolved in this 21st century of Christian scholarship that lip service to study or piety will no longer wash. Without disciplined thinking, honed by research, faith turns inert. Without depth of conviction, cultivated by prayer, theology has nothing to consider and no reason to speak. Neither sterility nor stupidity serves the church. The dual responsibility of scholarship and devotion is not merely a good idea; it bespeaks our creation in the image of an all-encompassing God and fulfills our Lord's command. "Hear, Israel, the Lord our God, the Lord is one; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength" (Mark 12:29–30; Deuteronomy 6:4–5).

**Blessed are you who honor Abraham and Sarah and all your forebears in Israel.** This, too, is a practical application of Torah, specifically the fifth commandment (Exodus 20:12; Deuteronomy 5:16)—

which has too rarely been observed in Christian pulpits.

Even after the terrors visited by Christians upon Jews in the Holocaust, anti-Judaism, whether malicious or thoughtless, still profanes Christian sanctuaries and mocks Israel's God. That is a sin, of which we repent. The confession of Jesus as Messiah of Israel and the nations is not inherently anti-Semitic. Rather, it recognizes the gospel's scandalous particularity: in the fullness of time, God sent forth his Son, born of a woman, born under the law (Galatians 4:4).

Nowhere in any of the Gospels or in Acts is Israel repudiated *as Israel*. Quite the opposite: Jesus Christ is the son of Abraham (Matthew 1:1), heir to David's throne, and forever sovereign over all the house of Israel (Luke 1:32–33; Acts 2:36). Even in the Fourth Gospel, whose antagonists are stereotyped as "the Jews" (John 7:1; 18:36), Jesus' Jewish identity persists (4:9), some Jews believe in him (8:31), and Jesus himself attests that "salvation is from the Jews" (4:22). To divorce Jesus from Judaism or to deny our own adoption by God as children of Abraham is to commit the arrogance of a wild olive shoot: boasting over broken branches, pretending to support ourselves instead of acknowledging our dependence on Israel's adoption, glory, covenants, and promises (Romans 9:4–5; 11:17–24). Paul's warning stands: "Get off your high horse, and be afraid!"

Ironically, the deeper our appreciation of ancient Judaism, the keener our perception of the contemporary church. Absorb the scholarship of W.D. Davies, Jacob Neusner, and E.P. Sanders: learn that the Pharisees



Photo: Carolyn Herring

were not sanctimonious prigs but progressive reformers who sought to dedicate every aspect of life to God's glory. They were the devout, seriously religious people who now attend Christian Sunday schools and Inter-Varsity Bible studies. Likewise, "the elders and chief priests and scribes," so threatened by Jesus that they collude in his destruction, live on in today's seminarians, tall-steeple pastors, and biblical scholars. The comic strip's Pogo was correct: "We have met the enemy and he is us." We cannot preach from the Gospels with insight until we extract the sequoia from our own eyes (Matthew 7:5).

**Blessed are you who hear and relay the biblical text stereophonically, conveying distinctive voices within scripture's full-throated chorus.** Remember the wisdom of Irenaeus, who recognized in the four Gospels points of view as diverse as four points of the compass, a theological variety adequate in balance and bounty to nourish the faith of an ever-maturing church (*Against Heresies*). To present John in a manner that makes the Fourth Evangelist sound just like all the others is to follow the path the Great Church rejected (Tatian's *Diatessaron*, the four blended into one), not that which it chose (four distinctive presentations of one gospel). Still whirring in pulpits everywhere, "the Mixmaster hermeneutic" violates yet another commandment, the ninth: not bearing false witness (Exodus 20:16; Deuter-

onomy 5:20). Since scripture offers no homogenized Jesus, preachers concoct one that looks and sounds suspiciously like themselves. St. Paul's name for this was *kapéleia*, "huckstering" (cf. 2 Corinthians 2:17).

Indispensable as it is, singing each Gospel in its own melody is only part of the preacher's responsibility. Somewhere in the interpretive process, disclosed to a lesser or greater degree in any one sermon, that voice invites location within the larger scriptural chorus. Thus, on a given Sunday, we follow the lead of Luke–Acts without isolating its particular view from the Bible's comprehensive witness. Indeed, let us adopt as our own Luke's protocol, which generates conversations between Jesus' homecoming sermon (Luke 4:16–30) and the prophet's testimony (Isaiah 58:6; 61:1–2), between Peter's Pentecost address (Acts 2:14–42) and Israel's songs of hope (Joel 2:28–32; Psalms 16:8–11; 110:1; 132:11). In exegetical terminology, the redaction critic must eventually yield to the canonical interpreter. A faithful preacher is the church's best biblical theologian.

**Blessed are you whom the Spirit keeps open for mystery.** Like the Gospels themselves, theology and preaching are attempts to articulate God's intervention in the created world. Because such incursions are inherently enigmatic, they may be interpreted but cannot be solved. Few things from the pulpit are drearier than rationalizations of the extraordinary in the Gospels, apologies for biblical embarrassments, dressed in the lingo of scholastic evangelicalism or liberalized Protestantism. A hundred "proofs" of the virginal conception will never replace a single whisper of holy wonder on Christmas Eve. Shrinking the five thousand fed into an advertisement for UNICEF will leave most Christians famished when they approach the Lord's table for nourishment this world cannot provide (John 4:31–34). Learning to preach a comprehensible word without trivializing it spells the difference between a sermon borne on the Spirit's wings and one that flops to the floor like a dead duck.

In this respect the Gospels and Acts are our best guides. Notice how consistently the literalists miss Jesus' point (Mark 7:1–23;

8:11–21; John 6:25–71), how rarely—then delicately, in terms of divine grace and human trust—the Evangelists interpret Jesus' riddles (the parables) or enacted parables (his mighty works). A miracle "explained" is good news gutted: to shift metaphors, a skittish preacher's attempt to squeeze awe into a box that cannot contain it (Matthew 9:16–17). God doesn't need our excuses. Can you trust your listeners as much as Mark trusted his—to conclude a Gospel at 16:7–8, announcing that the risen Christ awaits disciples who, for all their devotion, flee in terrified silence?

## “A FAITHFUL PREACHER IS THE CHURCH'S BEST BIBLICAL THEOLOGIAN.”

**Woe to you who would not bother to read the text because of unwarranted confidence that you already know what scripture is saying.** An empty flashlight illuminates nothing. Repent in the chapel; recharge stale batteries in the library.

**Woe to you who side with Jesus, assuming the Master's role while refusing the servant's.** As you unfold the heart of a text, stand with almost any character you wish: Mary or Martha (Luke 10:38–42), Peter the perplexed (Acts 10:9–23), the man born blind or even his persecutors (John 9:1–41). Never, however, identify yourself with Jesus, as though you and your listeners have truth by the ears and no need of a Messiah. Such was the contemptuous familiarity of Jesus' family and friends (Mark 3:21; 6:1–6a), for whom he couldn't do a thing. How can I wear the mantle of "abused prophet" when I myself have betrayed Christ? How can I hymn, "Lord, I want to be like Jesus," when what I really

want is for Jesus to be *like me*? Before mounting the pulpit, get straight who is the teacher and who the disciple, who is the Lord and who his slave (Matthew 10:24–25a). Like the Baptist, we are not the light but bear witness to him (John 1:6–8; 3:25–30).

**Woe to you who spiritualize the gospel's claims upon the church yet moralize its irreducible assurance of grace.** So easy it is to disregard grace or responsibility, and to confuse the church's grasp of both. Return to Matthew and Luke for clarification. Jesus' great sermons are a summons to faithful discipleship in the real world, prefaced by announcement of our prior blessing by God (Matthew 5:1–7:29; Luke 6:17–49). Consider Matthew's carefully calibrated parables of surprise: anger at God's promiscuous generosity (Matthew 20:1–16), shock that Jesus expects us to love others as we profess to love him (25:31–46). Moralism is a heartless scold, a homiletical whip that stings others for their faithlessness. Gracious preaching regards God's needy children with merciful eyes: with Mary and Zechariah, Simeon and Anna, the preacher glorifies the Lord and blesses those yearning for joy (Luke 1:46–55, 68–79; 2:29–38).

**Woe to you who despair of your vocation, forgetting that the power of preaching finally resides with God, not with you.** No preacher, however skilled or dedicated, should expect a world beguiled by coarse entertainment, political cynicism, and other cheap cheats to unanimously acclaim "the word of the cross" (1 Corinthians 1:18–2:16). Whenever the devil crouches at your door, reread the parables of sowing (Mark 4:1–34). Remember that your job is to plant what you cannot germinate: seeds that grow in secret, invisibly, and find root in a mere fraction—yet bloom there beyond calculation. As with silver-tongued Apollos (Acts 18:24–28) and Paul, who by his own admission couldn't preach his way out of a paper sack (2 Corinthians 11:6), so too with us: one plants, another waters, but God alone gives growth (1 Corinthians 3:6). ■

*Dr. C. Clifton Black is the Otto A. Piper Professor of Biblical Theology at Princeton Theological Seminary.*

# Class notes

Class Notes may be edited for length or clarity, and should include the writer's name, degree(s), year(s) of graduation, address, and telephone number. We receive many class notes and try to print them all, but because the magazine has been reduced to 32 pages and it is published three times a year, that is not always possible.

Photographs are welcome, but upon discretion of the editor may not be used due to the quality of the photograph or space limitations. Photographs may be submitted electronically as long as they are a high-quality resolution of at least 300 dpi.

## Key to Abbreviations:

Upper-case letters designate degrees earned at PTS:

M.Div.	B	D.Min.	P
M.R.E.	E	Th.D.	D
M.A.	E	Ph.D.	D
Th.M.	M		

Special undergraduate student U

Special graduate student G

When an alumnus/a did not receive a degree, a lower-case letter corresponding to those above designates the course of study.

**1942 David B. Woodward (B)** had two new books published this last year, one in Korean and another in the Turkana language of Kenya.

**1944 Victor L. Baer (B)** was summer supply pastor last summer at the First Congregational Church in Brattleboro, Vermont, for the third consecutive year. He visited with **Richard B. Hardy (B)** and they look forward to their 60th class reunion in May 2004.

**Floyd E. Grady (B, '58M)** continues to serve the Presbytery of Rio Grande Do Sul in Brazil as executive secretary. He offers seminars, retreats, and leadership training at his small hill country farm.

**1949 Joseph S. Stephens (B)** and his wife, Doris, recently celebrated their 50th wedding anniversary. He writes, "We are joyfully living in San Clemente, California, near our three sons and their wives and eight grandchildren." He is doing pulpit supply and serves as a chaplain on cruise ships.

**1950 Odin A. Baugh (B)** is pastor emeritus at Opportunity Presbyterian Church in Spokane Valley, Washington.

**Harold M. Neufeld (B)**, age 84, does volunteer ministry in two Denver nursing homes. On Wednesdays and Thursdays he conducts Bible studies in the homes and on Sunday mornings conducts church services. Most of the residents who attend come in wheelchairs. Prior to and since his retirement in 1987 he has done a lot of traveling to experience the Christian church around the world. He has been around the world three times and has visited 47 countries.

**1954 Paul E. Pierson (B, '71D)** continues to teach half time in the School of World Mission at Fuller Seminary in Pasadena, California. Last year he gave courses in Pasadena, Korea, and Australia for Fuller, and lectured in seminaries in the Philippines, Brazil, and Serbia.

**1956 John A. Johnston** is retiring after 27 years as senior minister of MacNab Street Presbyterian Church in Hamilton, Ontario, and 22 years as convener of the General Assembly's Committee on History. He is also immediate past president of the Canadian Society of Presbyterian History, and currently serves as chair of the Ecumenical Study Commission on Education in Ontario and president of the National Presbyterian Museum in Toronto. Johnston writes, "Retirement is just another name for new adventures!" His wife, Dr. Heather Johnston, was the 2003 convocation speaker at Knox College in Toronto. Their son Andrew is minister of the first church built in Ottawa, still on its original site across from the parliament buildings. It celebrated its 175th anniversary in 2003.

**1959 Samuel R. Holder (M)** and his wife have moved to Sarasota, Florida. He celebrated his 70th birthday on June 26. The Holders visited the Church of the Palms Presbyterian Church in Sarasota and met **Bruce Porter ('59B)**, who is the pastor. Holder's email address is srh405@webtv.net and he would love to hear from classmates.

**Darrel Meyers (B)** is involved in mission with Palestinian Christians through Sabeel Ecumenical Liberation Theology Center in Jerusalem. He works nationally and locally with Friends of Sabeel, of which he is a national board member, "working for a just peace." He visits Palestine and Israel annually.

**Richard Streeter (B)** has retired after 31 years as pastor of Paoli Presbyterian Church in Paoli, Pennsylvania.

**1961 George B. Johnson (B)**, pastor of the First Welsh Presbyterian Church in Wilkes-Barre, Pennsylvania, has retired after 30 years of service to the congregation.

**1962 Andrew T. Kuo (M)** has retired from the American Bible Society and is living near the beach in Torrance, California, and enjoying fishing. He has been to Europe 10 times and seen 45 countries, and is active as a Bible study leader at a Taiwanese American Presbyterian Church. He has five grandchildren.

**1963 John McCall (B, '64M)** has retired after serving 33 years as pastor of the Sixth Presbyterian Church in Squirrel Hill (Pittsburgh), Pennsylvania.

**Ralph E. Nelson (B)** retired on May 31 after 40 years in the ordained ministry of the Presbyterian Church (USA). During his career he served six parishes in various parts of the United States and taught at Westmar College in Le Mars, Iowa, and Drew University Theological School in Madison, New Jersey. Recently he was a guest lecturer at the Evangelical Theological Seminary in Osijek, Croatia.

**John R. Powers (B)** chaired the Venue and Event Security Conference in Chicago on October 28 and 29. The conference included the directors of security for the Athens Olympics, the New England Patriots, the Atlanta Braves, Real Madrid, and several other organizations, including the head of the Israeli Border Police. Powers is the chairman of Corporate Communication Resources Incorporated.

**1964 E. Lloyd Evans (B)** recently completed an interim pastorate at the United

# Class notes

Presbyterian Church of Fort Morgan, Colorado. On November 1 he began as interim pastor of the Green Mountain Presbyterian Church of Lakewood, Colorado. His email address is wylevans@comcast.net.

**Charles E. Stenner (B)** is part-time interim pastor at Westminster Presbyterian Church in Columbus, Ohio.

**1965 John A. Gilmore (M)** is interim pastor at New Castle Presbyterian Church in New Castle, Delaware.

A member of the faculty since 1978, **Ralph Underwood (M)** has been called out of retirement to serve as Austin Seminary's interim academic dean.

**1966 John T. Galloway Jr. (B)** has published *Ministry Loves Company: A Survival Guide for Pastors* (Westminster John Knox Press, 2003).

**William Polkowski (B)** is interim pastor at Memorial Christian Church in Ann Arbor, Michigan.

Following the 1999 Percy Jones (ecumenical) Award for outstanding service to liturgical music, in 2003 **H. D'Arcy Wood (D)** was named an associate of the Royal School of Church Music, based in the United Kingdom. In retirement, Wood and his wife, Janet, live in the rural community of Gisborne, outside of Melbourne, Australia.

**1967 Kent Ira Groff (B)** has published a new book—*What Would I Believe If I Didn't Believe Anything?* (Jossey-Bass, January 2004), a handbook for spiritual orphans. He continues as founding mentor of Oasis Ministries in Camp Hill, Pennsylvania, and leads retreats and conferences on the theme of spiritual renewal.

**Walter Ray (D)** is interim pastor and head of staff of Noroton Presbyterian Church in Darien, Connecticut.

**1968 David Garth McKechnie (M)**, pastor of Grace Presbyterian Church in Houston, Texas, is a candidate for moderator of the 216th General Assembly of the Presbyterian Church (USA), which will convene in Richmond, Virginia, in June.

## Alumni/ae Update

Old friends and acquaintances, teachers and former students, administrators, and ministerial colleagues met in late October in central New Jersey for lunch and conversation at a PTS alumni/ae gathering of Region Three alums. This was the first gathering for all alums in Region Three, and offered the opportunity for alums to worship together, to share fellowship, and to hear from the Presidential Search Committee.

Eighty graduates from central and southern New Jersey and northern Delaware made the trip to Monmouth Junction, including alums of the 1940s to members of the just-graduated Class of 2003.

The day included time for conversation and catching up on lives and ministries. President Gillespie and I led the worship service. After lunch the group presented gifts to Dr. and Mrs. Gillespie for their retirement and in appreciation of their 20 years of service to the Seminary—tools for the gardening they love to do and a gift certificate from a local nursery for the purchase of a tree or shrub to help landscape the new home they are building in Princeton.

The Reverend Deborah McKinley, alumni/ae trustee and a member of the Presidential Search Committee, told us about the search process. She said the committee is committed to finding the person God is calling to lead the Seminary as its sixth president, and as we approach our bicentennial year in 2012.

A special treat was Freda Gardner's (professor of Christian education emerita) presence with us. She delighted us with brief book reviews she called "What's in a Book?"—recommending titles as diverse as Hillary Clinton's *Living History* and Nora Gallagher's *Things Seen and Unseen: A Year Lived in Faith*. See On the Shelves on page 24 for some of her reviews.



We on the Alumni/ae Association Executive Council hope these kinds of regional gatherings will become a regular part of how we keep connected to one another and to the Seminary.

**The Reverend Kathy J. Nelson (Class of 1980 M.Div., 1986 Th.M., 1992 D.Min.) is the pastor of the First Presbyterian Church in Dayton, New Jersey. She is the representative of Region Three (southern and central New Jersey and Delaware) on the Alumni/ae Association Executive Council.**

**1969 James Harris (B)** has retired after 22 years of service as pastor of Princeton United Methodist Church in Princeton, New Jersey.

**Rob Morrison (B)** and his wife, Kathe, are starting a new church in Jackson, New Jersey, with the help of Princeton Seminary students Joshua and Amy Sutherlun and Barbara Booth Jarmon. The church is called Cornerstone Presbyterian Church, and it meets at the Holman Elementary School in Jackson. Morrison writes, "There is a lot of construction going on here, so we have had to move from school to school, but the response has been good and we are encouraged by the way people have been transformed by the power of Christ!"

**1970 Elaine Peck Africa (B)** is chaplain at the Woodland Retirement Center of the Presbyterian Homes in the Presbytery of Huntingdon in Pennsylvania.

**Abuna Paulos (M, '88D)**, patriarch of the Ethiopian Orthodox Church, met in December 2002 at Antelias with the heads of the other Oriental Orthodox churches in the Middle East. Their discussions centered on churches in general and on the Oriental Orthodox churches in particular, and they committed themselves to facing current challenges together. Paulos stressed cooperative work for justice and human rights. He was honored at a luncheon during the meeting.

# Class notes



**Ben Armstrong ('55U)** received the Percy Award at the Annual Percy Awards Banquet at the National Constitution Center in Philadelphia, Pennsylvania, on September 19. He was the first executive director of National Religious Broadcasters and played a pivotal role in bringing Christian broadcasters from various denominations together. He was director of radio for and cofounder of Trans World Radio, the largest Christian radio for network. The Percy Crawford Award celebrates the contribution of the late Percy Crawford, a Christian broadcaster whose radio broadcast "Young People's Chapel of the Air" started in Philadelphia in 1932.

The Trinity Repertory Company in Providence, Rhode Island, has given the Pell Award for Distinguished Service to the Arts to **P. William Hutchinson ('60B)**, professor of theater at Rhode Island College in Providence. Hutchinson is the coordinator of the Trinity Rep Conservatory/Rhode Island College M.F.A. Program. He is also the recipient of a national directing award for a production of a new student play that appeared at the Kennedy Center, and was artistic director of Providence's NewGate Theatre. The Pell Awards recognize artistic excellence in Rhode Island and the New England region as well as on the national level. They honor Senator Claiborne Pell, who worked to support the arts and provide new opportunities for artists, sponsored the landmark legislation that established the National Endowment for the Arts and Humanities in 1965, and chaired the Senate Education and Arts Subcommittee.

**Richard A. Behl ('75P)**, director of the diocesan Office of Missions, chairman of the Commission for Pro-Life Action, and rector of St. Francis of Assisi Cathedral Parish in Metuchen, New Jersey, was honored as Community Servant of the Year during the 19th annual Flame of Charity Dinner on October 23 in New Brunswick, New Jersey. He was recognized for his commitment to serving the needs of the less fortunate. The Flame of Charity Foundation, dedicated to the support of Catholic Charities, is a partnership based on love for those

in need, regardless of their race, color, or creed, and an effort to serve them in justice and compassion.

The George Wythe Award for Teaching Excellence was presented to **Peter Steinfeld ('78B)**, associate professor of philosophy and religion, by Buena Vista University in Storm Lake, Iowa, during the university's annual faculty/staff recognition dinner in May. Thrilled to receive the Wythe Award, Steinfeld called it "a great honor—and a great responsibility—to follow in the footsteps of a master-teacher like George Wythe, that educator who taught such famous fathers of the American Revolution as Thomas Jefferson, John Marshall, James Monroe, and Henry Clay." The Wythe Award includes a \$24,000 cash award and a sabbatical for the recipient to pursue professional development and/or research. Steinfeld was nominated for the award by fellow professors, professional colleagues, alumni, and current students.

The Girl Scouts of Ocean County honored **Rosemary E. Jeffries ('83E)** at their annual award luncheon on September 25 in Toms River, New Jersey. Jeffries was honored for her personal, professional, and community achievements. She is a Catholic Sister of Mercy and the eighth president of Georgian Court College.

**YoHan Kim ('94B, '95M)**, pastor of SAVE Ministries, the English-speaking congregation at Korean Community Presbyterian Church in Duluth, Georgia, has won the Harrington Prize. The award recognizes individuals in the early stages of their careers in Christian ministry who have shown outstanding preaching, evangelism, community service, and the promise of future contributions to Christian ministry. The Harrington Prize honors the late W. Frank Harrington, former pastor of Peachtree Presbyterian Church in Atlanta, Georgia. The award is a joint effort of Presbyterian College, Columbia Theological Seminary, and Peachtree Presbyterian Church. Besides serving as distinguished visitor and lecturer at the aforementioned schools and church, Kim received a \$25,000 cash stipend.

**1972** On August 1, **David M. Evans (B)** became director of seminary relations for Austin Presbyterian Theological Seminary after six-plus years as pastor of Parkway Presbyterian Church in Corpus Christi, Texas. His wife, Linda, moved from her position as director of church relations at Presbyterian Pan American School in Kingsville to become director of development at Austin. David writes, "So, after 31 years as a pastor, I am embarking on a new way of doing ministry." His email address is devans@austinseminary.edu.

**James W. Johnson Jr. (B)** is in private practice of adult cardiac, vascular, and thoracic surgery. His email address is jjohnson1947@aol.com.

After 31 years in parish ministry, **Robert B. Smith (B, '82P)** is retiring to accept a full-time position as instructor in the Departments of Religion and Philosophy at Wright State University in Dayton, Ohio. He continues to live in Fairborn, Ohio, with his wife, Nancy.

**Jack R. Van Ens (B, '76M)** portrayed Jonathan Edwards at the "Beauty in Puritan Stockbridge" festival in Stockbridge, Massachusetts, in August. He also portrayed Edwards at the Jonathan Edwards 300 Conference at the Library of Congress in Washington, D.C., in October.

**1973** In addition to serving as interim pastor at Trinity Presbyterian Church in Anchorage, Alaska, **Robert Bayley (B)** has been appointed by the Presbytery of

Yukon as moderator of the Chapel of the Mountains Presbyterian Church in Anaktuvuk Pass, the only church in this isolated Inupiat village north of the Arctic Circle. In June he asked the constitutional questions of PTS alum **Peter Loughman ('93B)** at his installation as pastor of the First Presbyterian Church in Anchorage, and in September he spent a day with **Helmuth Egelkraut ('93D)** and his wife, Dora, in Stuttgart, Germany. Bayley's email address is rbayley@trinityalaska.org.

**Rowland F. Bennett (E)** retired from Maplewood Memorial Library in Maplewood, New Jersey, in August. He is now a part-time librarian at Rutgers University's Dana Library in Newark. His email address is rbennett@andromeda.rutgers.edu.

# Class notes

**James L. "Jay" Hudson (B)**, the Synod of Lincoln Trails' finance and development chief for the past 20 years, has been named president and CEO of the Presbyterian Investment and Loan Program (PILP).

**Ashton Tatnall Stewart Jr. (P)** is director of Persian Ministries for the Associate Reformed Presbyterian Church. His email address is tatstewart@comcast.net.

**Willard M. Swartley (D)**, professor of New Testament at Associated Mennonite Biblical Seminary in Elkhart, Indiana, has published a new book—*Homosexuality: Biblical Interpretation and Moral Discernment* (Herald Press, 2003).

**1974 George Betz (B, '84p)** is interim pastor of Willow Grove Presbyterian Church in Scotch Plains, New Jersey.

The First Presbyterian Church of Salem, Oregon, was chosen to host the Christmas Eve worship service that aired on CBS at 11:30 p.m. on Christmas Eve. **Rob Elder (B)**, pastor of the church, led the service.

**Kirby Keller (M)**, president since 1993 of the Evangelical School of Theology in Myerstown, Pennsylvania, retired at the end of June to resume his teaching career.

**Michael L. Lindvall (B)**, an author and the pastor of Brick Presbyterian Church in New York City, gave the commencement address at Austin Presbyterian Theological Seminary's graduation ceremonies in May.

**John C. Poling (B)** and his wife, **Jackie Cottingham Poling ('75E)**, serve together as organizing pastor and director of Christian education at Morning Star Presbyterian Church, a new church development in Surprise, Arizona.

**1975 Mary Ford-Grabowsky (D)** recently published *Woman Prayers: Prayers by Women from throughout History and around the World* (HarperSanFrancisco, 2003). The book chronicles women's ideas on faith from before the time of Christ to the present.

**Anne G. Huey (B)** has joined Hospice of the Visiting Nurse Association of St. Luke's Hospital in Bethlehem, Pennsylvania, as its first support services coordinator. She over-

sees pastoral care for the hospice program and supervises the bereavement programs offered by the hospice.

**Jeanne Stevenson-Moessner (E)** has published a new book, *The Spirit of Adoption: At Home in God's Family* (Westminster John Knox Press, May 2003).

**1976 Douglas C. Halvorsen (B)** has been named president and CEO of The Evergreens, a continuing care retirement community in Moorestown, New Jersey.

**1977 John D. Gibbs (B)** has been appointed to the Bio-Ethics Steering Committee of St. Mary's/Duluth Clinic Health System, with oversight responsibility for medical ethics programs at four hospitals and 20 clinics.

**1978 Frank C. Aichinger (B)** along with his wife, **Ann ('88B)**, are new copastors of Middletown Presbyterian Church in Media, Pennsylvania. They write, "We are looking forward to the new adventure, but will miss the Florida weather."

**John Arnold (B)** practices law in York, Pennsylvania. His email address is johnarnold2003@yahoo.com.

**Peter E. Bauer (B)** is a clinical social worker and marriage and family therapist for the Department of Veteran Affairs. He is also a Medical Service Corps officer, Army Reserve (Major), serving as a clinical social worker. Bauer is a minister in the United Church of Christ and is affiliated with the Unitarian Universalist Association. He recently facilitated a three-day training session on Post Traumatic Stress Disorder for personnel at the Naval Ambulatory Care Center in Newport, Rhode Island.

**Ronald H. Cram's (E, '85D)** book *Bullying: A Spiritual Crisis* was published in May by Chalice Press.

**Edward L. Johnson (M)** is senior minister of the First Christian Church in Greeley, Colorado. His email address is me@reveddie.com.

**1979 Birda B. Ferguson (P)** is interim pastor at the Bloomfield Presbyterian Church on the Green in Bloomfield,

New Jersey. The church dates back to 1796 and is in the Presbytery of Newark.

**Sarah Foulger (B)** is full-time interim minister at the Congregational Church of Boothbay Harbor in Boothbay Harbor, Maine.

**Nancy E. Muth (B)** is minister of The First Presbyterian Church in Germantown in Philadelphia, Pennsylvania.

**Peter T. Nash (B)**, visiting professor of religion at Wartburg College in Iowa, has published a new book, *Reading Race, Reading the Bible* (Fortress Press, 2003). In it he explains how race has been debunked as a biological category even as Western culture has used race as a theological, political, and economic weapon.

**Peter R. Powell (M)** has been elected to the Alumni/Alumnae Executive Committee of Virginia Theological Seminary in Alexandria, Virginia. He continues to serve as president/CEP of the Interfaith Housing Association in Westport, Connecticut.

**1980 Kathy Long Bostrom, (E, '83B)** has published several new books: *The Snake in the Grass: The Story of Adam and Eve*; *Green Plagues and Lamb: The Story of Moses and Pharaoh* (Westminster John Knox Press); *Mary's Happy Christmas Day* (Zonderkidz); and *Winning Authors: Profiles of the Newbery Medallists* (Libraries Unlimited). She is also president of the Presbyterian Writers Guild.

**Bradford L. Calhoun (B)** completed his call as interim pastor of Glendale Presbyterian Church in La Cañada, California, in May. His email address is bradlcalhoun@earthlink.net.

**Marion T. Redding (B)** is associate for outreach at Bethel Presbyterian Church in Columbus, Ohio. Her email address is marionredding@bethelpres.org.

**Lyle J. Weible (P)**, conference minister of the Penn Central Conference of the United Church of Christ, retired in August after serving 18 years (three six-year terms). He was honored in June during the 41st annual

## Class notes

meeting of the conference at Susquehanna University in Selinsgrove, Pennsylvania.

**1981 M. Craig Barnes (B)** has accepted a call as pastor of Shadyside Presbyterian Church in Pittsburgh, Pennsylvania. He will continue to teach as the Meneilly Professor of Leadership and Ministry at Pittsburgh Theological Seminary.

**L. Lang Brownlee (B)** serves as chaplain of the University of Indianapolis in Indianapolis, Indiana.

**William D. Chancellor (B)** provides outpatient family and individual therapy for All Seasons Therapy Centers in Williamsport and Bloomsburg, Pennsylvania.

**1982 Keith E. Edwards (B)** is pastor/head of staff of the First Presbyterian Church in Altadena, California. He writes, "This historically Japanese/Japanese American congregation is diversifying and becoming a bit more multicultural/multiracial. We have a dream team of a staff, and an embarrassment of riches among the laity. It's pretty near a dream call for me!"

**David L. Jones (B)** was appointed the director of Austin Seminary's Doctor of Ministry program in May.

**1983 David A. Roquemore (B)** is pastor of Camp Hill Presbyterian Church in Camp Hill, Pennsylvania.

**1984 Jill Geoffrion's (B)** fifth labyrinth book, *Pondering the Labyrinth: Questions to Pray on the Path*, has been published (Pilgrim Press, 2003) and is now available in bookstores. It was written in response to expressed needs for resources that could be used at a labyrinth. ▼



**Bruce Gillette (B, '85M)** and his wife, **Carolyn ('85B)**, copastors of the First Presbyterian Church in Pitman, New Jersey,

have revised Freda Gardner's *Active Parenting in the Community of Faith: A Biblical and Theological Guide*. The new guide, *Active Parenting Now*, is a series of twelve handouts that offer a mix of biblical material, questions for individual and group reflection, and practical ideas to help children and parents grow in faith together. Web page addresses with helpful additional online resources are included in this updated edition. ▼



**Lanny Mellinger (B)** serves as pastor of Pine Run Presbyterian Church in Apollo, Pennsylvania.

**Robert Sharman III (B)** serves as pastor of Jamestown Presbyterian Church in Jamestown, North Carolina.

**Hasan Sutanto (M)** recently published a Greek-Indonesian interlinear New Testament and a New Testament concordance. The two-volume set is published by the Indonesia Bible Society. Sutanto writes, "It has taken me eight years and seven months to do it. One set has been sent to Speer Library. This is the very first interlinear NT and NT concordance in Indonesia. Please pray for the distribution and take part in my joy."

**Deborah Wagner (E)** has retired from parish ministry but continues to serve as chaplain in two county nursing homes. Her husband, **Walter ('88E)**, has also retired from parish ministry but continues to serve as adjunct faculty at Moravian Theological Seminary in Bethlehem, Pennsylvania, and as an interim pastor.

**1985 Robert E. Ashburn (M)** is a chaplain resident in a CPE program at Moses Cone Hospital in Greensboro, North Carolina, through June 2004. His email address is ashburn@juno.com.

**Elsie Armstrong Rhodes (E, '91B)** serves as pastor of Trinity United Church in Warren, New Jersey.

**1986 Yolanda Perez Durante (B)** is pastor of New Horizons Church, an interdenominational church in Royersford, Pennsylvania. Her email address is yolandadurante@copper.net.

**Richie Kusterbeck (B)** is pastor of United Presbyterian Church of Ozone Park in Queens, New York. His email address is richieupc@patmedia.net.

**1987 David R. Bundrick (M)** received the Ph.D. in higher education administration from the University of Missouri-Columbia in May. His dissertation topic was "The Development of a Scale to Identify College and University Science Professors' Science-Faith Paradigms." Bundrick is serving as vice president for student development at Evangel University in Springfield, Missouri. His email address is bundrickd@evangel.edu.

**Danny Franke (M)** was recently promoted to associate professor of religion and philosophy at Alderson-Broadus College in Philippi, West Virginia.

**William M. Hosking Jr. (B, '89E)** is pastor of Lancaster Moravian Church in Lancaster, Pennsylvania. He received his D.Min. from Graduate Theological Foundation in May 2003 and was consecrated a presbyter in the Moravian Church on August 17. His email address is revandrev@aol.com.

**Patricia Lynn Reilly (B)** has published a new book, *Words Made Flesh* (Open Windows Creation, 2003), a collection of her poetry and prose.

**Joyce K. Warner (B)** is interim pastor of the First Welsh Presbyterian Church in Wilkes-Barre, Pennsylvania.

**David E. Woolverton (B)** is pastor of St. Mark's United Methodist Church in Mount Joy, Pennsylvania.

**1988 David D. Hunte (B)** is pastor of Clinton Presbyterian Church in Clinton, Illinois. His email address is dhunte@verizon.net.

# Class notes

## On the Shelves

**On the Shelves** features book recommendations from Princeton Seminary faculty and staff to help alumni/ae choose books that contribute to their personal and professional growth.

From **Freda A. Gardner**, PTS's **Thomas W. Synnott Professor of Christian Education Emerita**, and **director of the School of Christian Education emerita**:

*The Story of My Father: A Memoir*, by Sue Miller (Knoff, 2003) Even if this book was not about a former PTS professor, Dr. James Hastings Nichols, it is a fine book. Miller, a novelist of some note, writes of her father's slow descent into Alzheimer's and her relationship with him and with the disease. It is a tender and very real account of love and loss and the familiar and very human relationships within families. For those who knew him, it is a joy to be in his company again and to know him in a deeper way.

*A Gift of Meaning* by Bill Tammes (University of Missouri Press, 2001) The recipient of last year's Presbyterian Writer's Guild award, the author is a columnist for the *Kansas City Star*. This is a collection of some of his columns, covering current

events and simple ruminations of the ways of humankind. A man of faith, the author struggles to find meaning in the commonplace and the rare, offering his readers an opportunity to notice what they may have overlooked, to question their assumptions about life's continual offerings.

*Jayber Crow* by Wendell Berry (Counterpoint, 2000) What if you're headed for ordained ministry and choose to become a small town barber instead? That's what Jayber Crow did, and what Wendell Berry does is to help Jayber and us consider the reasons why we do some things and not others and how ministry isn't bounded by credentials easily recognized. And besides, everyone ought to know Wendell Berry and enjoy a good book.

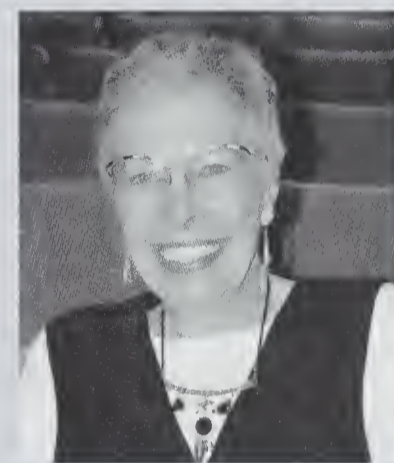


Photo: Carolyn Herring

*Just Preaching: Prophetic Voices for Economic Justice* (Chalice Press, 2003) is **André**

**Resner Jr.'s (B)** newly released book. He compiled, edited, and contributed the introduction and a chapter to the book. Thirty-two authors contributed, including Walter Brueggemann, Barbara Brown Taylor, William Sloan Coffin, Patrick D. Miller, Mary Catherine Hilkert, Marvin McMickle, Dale Andrews, Marion Wright Edelman, Walter Burghardt, and Thomas Tewell.

**Elia Pradeep Samuel (M)** has been elected general secretary of the Methodist Church in India by the General Conference, which met last February.

**1989 Clayton F. Allard (B)** is pastor of Oak Cliff Presbyterian Church in Dallas, Texas. He writes, "It is a blessing to lead a large, multiethnic church as God gives us new growth and new vision."

**Terry G. Hadlock (B)** writes, "After leaving PTS I obtained a Ph.D. in human development and family sciences from Oregon State University and recently retired as a faculty member from that institution. I am currently building a business, Family Solutions, through which I can present workshops on family dynamics and work directly with families. I intend to continue doing this into the

Never-Never land of retirement." His email address is [terry.hadlock@famsol.com](mailto:terry.hadlock@famsol.com).

**Michael O'Dell Thomas (B)** serves as pastor of Payne Memorial AME Church in Baltimore, Maryland.

**DeForest "Buster" Soaries (B, '93m)** was recently nominated by President George W. Bush to serve on the Election Assistance Commission.

**1990 Thomas Carr (B)**, assistant professor of philosophy and religious studies at Mount Union College in Alliance, Ohio, has coedited *Islamic, Hindu, and Christian Fundamentalism Compared—Public Policy in Global Perspective* (Edwin Mellen Press, 2003), a sequel to *Religious Fundamentalism in Developing Countries: Contributions to the Study of Religion* (Greenwood Press, 2001).

**Gerald R. Voie (B)** graduated with a D.Min. from Austin Presbyterian Theological Seminary and is presently in transition, thinking about a new direction in his vocation—becoming a geriatric counselor. His email address is [grvoie@msn.com](mailto:grvoie@msn.com).

**1991 Effective November 1, Cheryl Ann Elfond (B)** accepted a new position as general presbyter for North Central

Iowa Presbytery. Her email address is [caelfond@presbynciow.org](mailto:caelfond@presbynciow.org).

**Patricia Epprecht (B)** graduated this year from San Francisco Theological Seminary with a D.Min., emphasis on preaching.

**Gregory L. Glover (B, '99D)** is pastor of Southminster Presbyterian Church in Indianapolis, Indiana. His email address is [gglover@sbcglobal.net](mailto:gglover@sbcglobal.net).

**Carol Miles (B)**, assistant professor of homiletics, and **Kathryn Roberts ('96D)**, assistant professor of Old Testament at Austin Presbyterian Theological Seminary, preached and presided at the Lord's Supper, respectively, during the seminary's 2003 baccalaureate service in May.

**Won H. Un (M)** is executive director of the Berryman Center in Richmond, Virginia. His email address is [revun@comcast.net](mailto:revun@comcast.net).

**1992 Wonhee Anne Joh (B)** graduated from the Graduate School of Drew University with her Ph.D. in constructive theology. She is currently teaching at Fordham University in New York City.

**Sung-Joo Park (B)** serves in the United States Air Force as a chaplain. His email address is [sungjoo.park@sheppard.af.mil](mailto:sungjoo.park@sheppard.af.mil).

# Class notes

## Are you surfing the web?

You can now submit your class note on the web! Keep us informed by visiting our alumni/ae web site at:

<http://www.ptsem.edu/bond/submitnotes.htm>

**C. Scott Shidemantle (M)** is assistant professor of biblical studies at Geneva College in Beaver Falls, Pennsylvania. His email address is [sshidema@geneva.edu](mailto:sshidema@geneva.edu).

**1993 Cameron Bell (B)** is a family services counselor at Green Hills Memorial Park in southern California. His email address is [cameronbell@earthlink.net](mailto:cameronbell@earthlink.net).

**Marnie M. Crumpler (B)** and her husband, Mark, are on staff at Peachtree Presbyterian Church in Atlanta, Georgia, as associate pastors. She writes, "We are unbelievably blessed to have moved home near family—our children (John, 5, and Anna, 4) are really enjoying cousins and grandparents. We are also blessed to serve in ministry with Dr. Vic Pentz again. God is good." Her email address is [marniecrumpler@peachtreepres.org](mailto:marniecrumpler@peachtreepres.org).

**Carmen Fowler (B)** was conference preacher at the Presbyterian Lay Committee's annual Faith and Life Conference in June, held at Grove City College in Grove City, Pennsylvania. She is executive director of the Presbyterian Coalition, an evangelical renewal group.

**Ara Heghinian (B)** writes, "As I enter my tenth year of ordained ministry, I'm also hitting many other milestones in my life. My marriage to my wife, Kim, has also hit its ten-year point, our son Alexander Hovaness is three-years-old, and we have a new baby boy." ▼



**Ann Hoch (D)** was appointed in May as vice president for advancement and church

relations of the University of Dubuque in Dubuque, Iowa.

**Geoffrey M. Williams (B)** is director of information technology at Saliwanchik, Lloyd & Saliwanchik law firm in Gainesville, Florida. His email address is [gw@wilhelmet.org](mailto:gw@wilhelmet.org).

**1994 Shawn Armington (M)** is the new director of the Lambertville Public Library in Lambertville, New Jersey.

**Kirk Thomas Berlenbach (B)** was installed as the new rector of St. Timothy's Church in Philadelphia, Pennsylvania, in May.

**John (Jack) M. Brown (B)** is senior associate pastor at Thornapple Covenant Church in Grand Rapids, Michigan. Brown and his wife, **Sharon ('94B)**, and their eight-year-old son, David, moved to Michigan at the beginning of September. His email address is [jackbrown@yahoo.com](mailto:jackbrown@yahoo.com).

**Carrie Buckner (B)** is an ACPE supervisor and director of chaplaincy services at Alta Bates Summit Medical Center in Berkeley/Oakland, California. She is also on the pastoral staff of Mission Bay Community Church, a new church development in San Francisco.

**1995 Stefan Crinisor (M)** serves as assistant pastor of Emanuel Romanian Church in Anaheim, California. His email address is [crinisor@juno.com](mailto:crinisor@juno.com).

**Terri Elaine Church Luper (B)** serves as associate pastor of St. John's Evangelical Lutheran Church in Poughkeepsie, New York. She is currently pursuing a Master of Sacred Theology from the Lutheran Theological Seminary in Philadelphia, Pennsylvania.

**Maryann McFadden Meador (B)** is pastor of the First United Methodist Church of Mendota, Illinois. Her email address is [revmare@hotmail.com](mailto:revmare@hotmail.com).

**1996 Andrew E. Arterbury (B)**

graduated with a Ph.D. in religion from Baylor University in December and has been hired as an assistant professor of religion in the Honors College at Baylor.

**Rebecca Dean (B)** was ordained in August by Boston Presbytery as the evening ecumenical chaplain on the campus of Salem State College in Salem, Massachusetts. She is also an instructor of reading at the college and a doctoral candidate in the language and literacy program at the University of Massachusetts.

**Scott Hagaman (B)** is pastor of the First Baptist Church in Marion, North Carolina.

**Loganayaki Thambidurai (B)** is a school social worker in Trenton, New Jersey.

**Andrew G. Vaughn (D)** serves as associate professor and chair in the Department of Religion at Gustavus Adolphus College in St. Peter, Minnesota. He is also ordained in the PCUSA and serves as a supply preacher. His email address is [avaughn@gustavus.edu](mailto:avaughn@gustavus.edu).

**1997 Brian C. Brewer (M)** completed his Ph.D. in historical theology at Drew University. He is senior pastor of Spring Baptist Church in Oklahoma City, Oklahoma.

**Sanford W. Brown (P)** was recently elected to serve a five-year term as executive director of the Church Council of Greater Seattle. This body coordinates joint ministries of 18 Christian denominations. His email address is [sandybrownathome@comcast.net](mailto:sandybrownathome@comcast.net).

In June **LaVerne McCain Gill (B, '98M)** published a new book titled *Vashti's Victory: And Other Biblical Women Resisting Injustice* (Pilgrim Press, 2003). She also received the Antoinette Brown Award from the Worship and Education Ministry Team of Local Church Ministries, a covenanted ministry of the United Church of Christ, at the 24th General Synod of the United Church of Christ meeting in July.

**Brian E. McWeeney (P)** serves as pastor of Saint Martin dePorres Church in Poughkeepsie, New York, professor at the Institute of Religious Studies in Dunwoodie,

# Class notes

Yonkers, New York, and judge of the Metropolitan Tribunal of New York. His email address is emmettre@optonline.net.

**Wioleta Polinska (D)** was promoted to associate professor of religious studies at North Central College in Naperville, Illinois, in September. Her most recent article, "In Woman's Image: An Iconography for God," is forthcoming in the journal *Feminist Theology*.

**1998 Bradley Hyde (B)** serves as associate pastor of youth and families at Asbury United Methodist Church in Greeneville, Tennessee. In addition to thriving in youth ministry, he teaches post-modern preaching courses in the Holston Conference's Lay Speaking School. Hyde has recently helped establish indigenous worship services within some communities of north-east Tennessee. He explains that these services "seek to connect non-church folk with a community of believers whose worship style draws on some of the popular trends important to the local culture." His email address is asburyumctn3@earthlink.net.

**James D. Lynch (B)** is a marketing manager for American Express and lives in Jersey City, New Jersey. His email address is james.lynch@aya.yale.edu.

**David W. Miller (B, '03D)** is executive director of Yale Divinity School's new Institute for Faith and Culture.

**Daniel S. White (B)** serves as a preaching pastor and pastor of worship at Christ Church of Oak Brook in Chicago, Illinois. He and his wife, Lisha, have two children, Sophie, 4, and Chloe, 2, and are expecting their third child in February 2004.

**1999 Darrell L. Armstrong (B)**, pastor of Shiloh Baptist Church in Trenton, New Jersey, has been elected to serve on Capital Health System's board of directors.

**Travis L. Bauer (B)** completed his Ph.D. in computer science and cognitive science at Indiana University in May. He works for Sandia National Laboratory in Albuquerque, New Mexico, as a postdoctoral appointee.



## Weddings

Diane Hall and Renwick Jackson ('52B), August 2, 2003  
 M. Lorraine Dill ('84B) and Richard J. Pidwell, November 1, 2003  
 Shannon L.C. Cate ('94E) and C.L. Cole, June 21, 2003  
 Alisoun Davis ('00B) and David Bertsch, June 22, 2003  
 Catherine Lily Gatchel ('00B) and David Scott Albert, June 14, 2003  
 Chesney Roe ('00B, '01M) and Chris Szaniszlo, May 24, 2003  
 Anna Marie Johnson ('01B) and Jeorg Albrecht, June 8, 2003  
 Allison J. Herman ('03B) and Keith A. Beaulieu, May 25, 2003  
 Jennifer Powell ('03B) and David McNutt ('02B), July 5, 2003

## Births

Gregory Jacob to Kim and Ara ('93B) Heghinian, October 13, 2003  
 Alexander Tariq to Darla and Guy ('93B) Nave, July 18, 2003  
 Natalie Hye-Young to Irene Yang and Kevin Park ('93M, '02D), October 18, 2003  
 Nathan Stott and Geoffrey Addison to Marjorie and Geoffrey ('93B) Williams, February 25, 2002, and July 30, 2003  
 Samuel Blake to Karen and Shannon ('95B) Pappas, April 11, 2003  
 Timothy Luke to Staci L. and Timothy D. ('95B) Roberts, June 10, 2003  
 Anna Elizabeth to Kay and Christian ('95B) Zebley, December 5, 2003  
 Jerome Curt to Laura and Curt ('97B) Korten, December 3, 2003  
 Nathanael Hyunkee to Esther Chung-Kim ('98B, '99M) and Steven Kim, October 6, 2003  
 Sophia Michelle to Sharon and Scott A. ('98B) Lumsden, January 20, 2003  
 Timothy Reid to Kristen and Jeff ('99B) Gephart, February 10, 2003  
 Curtis Alexander to Stephanie and Kyle ('99B) Hite, February 4, 2003  
 Danica Katherine to Kelly Beckham ('99B) and Richard ('98B) Kannwischer, July 22, 2003  
 Elijah Turner to Cathy Church ('99B) and Bart ('99B) Norman, June 24, 2003  
 Elgin John to Julia and KeyOne ('99B) Yu, August 17, 2003  
 Zoe Mae to Amy Salmon ('00B) and Jeffery Lincoln, September 29, 2003  
 Rebekah Jane to Sheila and Adam ('01M) Dillon, November 9, 2002  
 David Umazi Solomon to Ebere and Solomon ('02M) Umazi, February 10, 2003  
 Andrew Rafael to Grace Young ('02B) and Joo H. ('01B) Kim, October 8, 2003

**Esther Chung-Kim (M)** is working on her Ph.D. at Duke University in Durham, North Carolina.

**Frank S. Deming Jr. (P)** serves as pastor of Westminster Presbyterian Church in Rehoboth Beach, Delaware.

**Jeff Gephart (B)** serves as associate pastor for university ministry and mission at Bidwell Memorial Presbyterian Church, right next to California State University, Chico. His wife, Kristen, works part time as director for children's ministry.

**Luke A. Powery (B)** is a Th.D. candidate at the Toronto School of Theology in Toronto, Canada.

**Kerry Patrick San Chirico (B)** is a doctoral candidate at Boston College studying missiology and comparative theology.

**2000 Ryan D. Brodin (B)** serves as copastor of St. Philip's Lutheran Church in Fridley, Minnesota.

**Drew A. Dyson (B)** has been appointed associate pastor of Clinton United Methodist Church in Clinton, New Jersey. His book *Faith-Forming Junior High Ministry: Beyond Pizza 101* was released in March 2003 by Abingdon Press. He was also a major contributor to *Soul Tending: Life-Forming Practices for Youth and Young Adults* (Abingdon Press).

## Class notes

**Stephen Faller (M)** has published a book, which will be available in early January, called *Beyond the Matrix: Revolutions and Revelations* (Chalice Press). The book is about *The Matrix* movies, which address faith and pop culture. He also wrote an article on the movies for the December issue of *The Christian Century*.

**Catherine Lily Gatchel (B)** and her husband, David, live in Cranbury, New Jersey, and are both employed at Greater Trenton Behavioral HealthCare in Trenton. She writes, "David is an LCSW, and I am beginning my first full-time year at Rutgers University for my MSW. Stella (my dog) is doing great!"

**Michael D. Mann (B)** is associate pastor of Court Street United Methodist Church in Rockford, Illinois. His email address is michaelmann@courtstreetumc.org.

**Bruce D. Martin (P)** serves as the Protestant chaplain at Penn State University with United Campus Ministries. His office is in the recently completed Pesquarilla Center for Ethics and Spirituality. He has served for the past 11 years as campus pastor at Eastern Mennonite University in Harrisonburg, Virginia. His email address is bruce@martin5.net.

**Sheri B. San Chirico (B)** is a hospice chaplain at Beacon Hospice in Boston, and is the North American coordinator of the Orthodox Peace Fellowship.

A gathering of PTS alums took place at the Spokane, Washington, home of **Dan Steer ('00B)** and his wife, **Janeen ('01B, E)**, during The Whitworth Institute of Ministry in July. The conference featured Marva Dawn, **Craig Barnes ('81B)**, and Eugene Peterson. Other PTS alums were in attendance, too. Pictured from left are: (top row) Sam McCollum, Sherri McCollum, **Janeen Steer ('01B, E)**, **Dan Steer ('02B)**, **Erin Walsh Griggs ('01B)**, **Chris Griggs ('01B)**, David Beil, **Bob Jacobs ('01B)**, and **Troy Onsanger ('00B)**; (middle row) **Matt McCollum ('01B)**, Jordan McCollum, **Ken Green ('01B)**, Noah Steer, Carlina Green, **Tassie Green**

**( '01B)**, Michael Green, Collin Beil, **Susie Beil ('01B)**, Caleb Beil, Missy Lundgaard, Lauren Lundgaard, Mary Jacobs, and **Spencer Lundgaard ('00B, '01M)**; (bottom row) **Erik Holm ('01B)**, Karleen Holm, Karis Holm, Corrie Berg (wife of **Shane Berg ['00B]** not pictured), and Avery Steer. Not pictured: Abigail Holm. ▼



**Arthur Sutherland (D)**, assistant professor of theology at Loyola College in Maryland, received a grant from the Wabash Center for Teaching and Learning in Theology and Religion. The award will help him conduct research for a book he is writing on renowned Protestant theologian Karl Barth's theological view of strangers.

**Alaina V. Walton (B)** has accepted a call as pastor of Bethany Presbyterian Church in Haddon Heights, New Jersey. This is a part-time position allowing her to spend more time with son, Nicholas.

**Malyong Yi (B)** was commissioned as probationary elder for the United Methodist Church at the California-Pacific Annual Conference in June. He was also called as an associate pastor for Simi Valley United Methodist Church in July.

**2001 Allan H. Cole Jr. (D)** has accepted an appointment to the faculty of Austin Presbyterian Theological Seminary as

assistant professor of pastoral care. His email address is acole@austinseminary.edu.

**Joshua Cole (B)** has accepted a call to serve as pastor of the First Presbyterian Church of Waynesville, North Carolina.

**Barry M. Gray (B)**, pastor of Port Deposit Presbyterian Church in Port Deposit, Maryland, had his 9/11 anniversary sermon

included in *Candles in the Dark, Flames for the Future: Preaching and Poetry in Times of Crisis*, a collection of sermons and poems that shows how preachers and poets addressed the global crisis—from the terrorist attacks on September 11, 2001, through the war and reconstruction of Iraq in 2003. To order the book, call 1-800-929-7889.

**Conrad P. Hackett (B)** is a Ph.D. candidate in sociology at Princeton University. His email address is conradhackett@hotmail.com.

**Ethan D. Sayler (B)** serves as associate pastor of adult discipleship at Westminster Presbyterian Church in Ottawa, Kansas. His email address is reveds@sbcglobal.net.

**Manoj Shrestha (M)** was installed as principal of Nepal Ebenezer Bible College in Kathmandu, Nepal, on October 18.

**2002 Landon M. Bogan (B)** was ordained a minister of Word and Sacrament in the Presbyterian Church (USA) in 2002. He serves as a chaplain resident at California Pacific Medical Center in San Francisco. His email address is landonbogan@yahoo.com.

**Amanda G. Fleishman (B)** is a social worker with the Durham County Department of Social Services in Durham, North Carolina.

**Sarah C. Griffith (B)** is minister for outreach at Plymouth Congregational

# Class notes

Church in Minneapolis, Minnesota, as part of the Transition into Ministry Residency Program. Her email address is sarahgriffith@yahoo.com.

**Jon M. Keune (B)** is currently on a year-long internship at Grace Lutheran Church in West Point, Nebraska.

**Joseph H. Lee (B)** was ordained by the Western Presbytery of the Korean Presbyterian Church in America (KPCA) on September 9. He has been serving as the junior high school pastor at the Young-Nak Presbyterian Church of Los Angeles since July.

**Stephanie L. May (B)** has begun a Th.D. at Harvard Divinity School. Her area of focus is religion, gender, and culture. Her email address is stephsfemail@yahoo.com.

**Moira M. McGuinn (B)** has received a call as associate pastor of Plymouth Congregational Church in Coconut Grove, Florida. She was ordained on October 19. Her email address is pccmoira@bellsouth.net.

**Giselle A. Remy (B)** serves at Mulberry Street United Methodist Church in Macon, Georgia, as associate pastor. Her email address is giselle.remy@gte.net.

**Anne Marecek Ross (B)** was ordained on June 29 in Camp Hill, Pennsylvania, and has begun ministry as a solo pastor at Elkton Presbyterian Church in Elkton, Virginia. Her email address is amross11@earthlink.net.

**Noreen Santos (B)** became the designated pastor of the Redeemer Presbyterian Church of East Brooklyn in Brooklyn, New York, in July.

**Jaeshin Soh (B, '03M)** was ordained at the 27th presbytery meeting of the Eastern Korean Presbytery (PCUSA) on September 9. He's been serving New York Cho Dae Church as an associate pastor for the education department.

**Tiffany F. Triplett (B)** is minister to youth and young adults at Immanuel Baptist Church in Nashville, Tennessee. Her email address is trip813@aol.com.

**2003 Shannon Abbott (B)** is finishing her MSW at Rutgers University and expects to graduate in May 2004. Her husband, **Chad (B)**, works in two United Methodist churches in northern New Jersey. He is a part-time solo pastor at the United Methodist Church in Andover and part-time associate pastor at the First United Methodist Church in Newton.

**Michael F. Atzert (B)** is pastor of the First Presbyterian Church of Blackwood, New Jersey. His email address is mikeatzert@yahoo.com.

**Sue Marie Baskette (B)** has received a call as associate pastor of Williston Federated Church in Williston, Vermont. She is also the part-time Cooperative Christian Ministry campus minister at the University of Vermont.

**Erin Dunigan (B)**, enjoying her PTS Parish Pulpit Fellowship at the Institute for Theology, Imagination, and the Arts in St. Andrews, Scotland, is pictured here (far right) with, from left, fellow PTS alum **Ross McGowan Wright ('03M)**, **PTS Professors George Hunsinger** and **Deborah van Deusen Hunsinger**, and alum **Jennifer Powell McNutt ('03B)**. They were in attendance for George Hunsinger's lecture for the St. Mary's College Theology Seminar. ▼



**Mandy Sloan Flemming (B)** is pastor of West Farms United Methodist Church in Farmingdale, New Jersey. She will be serving part time while pursuing her Masters of Sacred Music at Westminster Choir College

in Princeton. Her email address is mandyflemming@hotmail.com.

**Courtney Mills Jones (E)** is associate minister of education and youth at West Hills Baptist Church in Knoxville, Tennessee. She was ordained in May at Wake Forest Baptist Church in Wake Forest, North Carolina.

**Benjamin M. Joyce (B)** is associate pastor of evangelism at the First Presbyterian Church of Houston. His email address is bjoyce@fpchouston.org.

**Michael Koch (B)** serves as assistant to the pastor at Cranberry Community United Presbyterian Church in Cranberry Township, Pennsylvania.

**Joshua N. Long (B)** is pastor of Westwood Presbyterian Church in Hamilton, Ohio.

**Everett Mitchell (B)** was recently named executive administrator of Imani Community Center in Trenton, New Jersey. His plans include creating a library in the center's building and starting a community development corporation to develop housing for the poor. ▼



Photo: The Times, staff photo by Frank Jacobs III

**Catherine A. Wait (B)** is in a CPE residency program at Robert Wood Johnson University Hospital in central New Jersey. Her email address is caseywait@hotmail.com.

**Kyle Woodrow (B)** is associate pastor of Paradise Valley United Methodist Church in Scottsdale, Arizona. He is responsible for developing a ministry to young adults.



outStanding in the field

# WILD GEESE AMONG US

## A Spiritual Journey in the Arts

by Michelle Roemer Schoen

While a student at Princeton Seminary, Greg Finch (Class of 1997) discovered what would become his lifelong passion. It came as an epiphany one evening at Princeton's Nassau Presbyterian Church during "The Hollows of Lent," an artist series that he helped create in collaboration with the church's staff and arts committee.

Master potter Sasha Makovkin was the featured artist that evening. After sharing a meal, congregants gathered in the chapel, where they found Makovkin waiting. Without a word, he slapped a block of clay onto his potter's wheel. Children and adults stretched to see as a large bowl began to emerge from the spinning mass. As he shaped the bowl, Makovkin spoke of God as a potter and God's creation as clay. Lighting a single candle and placing it at the center of the moist clay, he invited congregants to write their cares and concerns on slips of paper and then come forward to set them ablaze in his "basin of Christ."

Finch watched a young boy place a slip of paper into the flames, watch it burn, and then retreat in silence. Without fanfare, the boy returned, twice, to peer over the edge of the basin and watch his cares go up in flames. In that moment, witnessing the child "hear God's voice" through the language of the artist, Finch heard his own call.

In the years since, Finch has shaped his epiphany into Wild Geese Among Us, a constellation of creators, strategists, artists, and theologians who help congregations encourage and equip their leaders, members, and the artists among them to become "voice givers" for the Spirit. The organization's name is borrowed from the title of Finch's thesis: "Wild Geese Among Us: Artists and

the Journey of Spiritual Community," written as part of a masters in arts, arts management, and religion at Wesley Seminary and American University in Washington, D.C.

Throughout his life, Finch has been fascinated by wild geese and now uses them as a metaphor for the relationship between spiritual life and the arts. "Wild geese move with an impulse that calls them toward a distant horizon," he says. "Living out this impulse shapes their life cycle. Awakened for journey, the geese travel ancient, avian pathways en route to distant horizons. Along the way they collaborate with other flocks, using the navigational tools of sun and stars, taste, sound, touch, and smell. Much like the geese, we are on a spiritual quest. God's Spirit has breathed a call into us, which we try our whole lives to live out—the call of Christ. We share our journey with a wealth of collaborators who navigate with tools of the senses: liturgies, music, visual arts, and literature."

The only person "fixed" within his organization, Finch employs partners who function as "wild geese" collaborators on a range of projects. Theologians, physicians, art therapists, painters, dancers, poets, psychotherapists, and liturgists bring insight, resources, and skills to projects that deepen the Spirit's ability to speak. "As God's Spirit moves in every generation, artists serve as 'voice givers' for the Spirit in both priestly and prophetic roles," says Finch. "As priests they carry forward the ecclesial vocabularies of liturgy, poetry, music, architecture, dance, and visual arts that link us with our spiritual tradition. And as prophets, they create new vocabularies that communicate the Spirit to this and future generations."

Finch believes that these "voice givers" for the Spirit are woven into the fabric of



Greg Finch, second from right, with members of the arts committee of the Metropolitan Memorial United Methodist Church in Washington, D.C.

every gathered community of believers and that every authentic community of God can access a network of creative people available to that community. He says his "task, and the task of all who wish to authentically voice the Spirit of God, is to search out these 'voice givers' and coax them into the creative acts that articulate God's Spirit. This work is improvisational," says Finch. "We seek collaborators who will help shape a refreshed understanding of who God is."

Wild Geese Among Us works alongside congregations and ecclesial bodies, healthcare and educational institutions, and community organizations to integrate theologically sound, sustainable, culturally accessible artistic presence and practice into their life and ministry. "Through retreats, lectures, workshops, and hands-on practical experience, we encourage emerging vocabularies for God's Spirit and the development of communities capable of sustaining them," Finch explains. "It is simultaneously an exploration, an experiment, and an adventure."

He is currently helping the Society for the Arts in Healthcare (SAH) shape their 2004 national conference scheduled for late April in Washington, D.C. He is working on a unique feature of the conference, a "pilgrimage of healing" at the National Cathedral. Sacred space, ritual, symbol, and healing liturgy from a variety of spiritual perspectives will be explored as national leaders in the fields of medicine, healing, art, and spirituality consider practical models for uniting healing, spirituality, and the arts.

Like the wild geese navigating the heavens, Finch will continue his journey of the imagination, finding communities where the "voice givers" can offer creative acts of grace. ■

For more information, visit [www.wildgeeseamongus.com](http://www.wildgeeseamongus.com).

## outStanding in the field

# Sacred to the Corps

by Leslie Dobbs-Allsopp

This past summer, Chaplain (Major General) David Hicks ('74B) was appointed chief of chaplains of the U.S. Army, capping a lifelong career in service to God and country. Hicks first enlisted as a private in 1958, served in Korea's DMZ (demilitarized zone), and discovered firsthand how vital and formative a chaplain's witness can be. As a young soldier serving at Fort Campbell, Kentucky, in 1964, Hicks was brought to faith, and eventually to ministry, through the spiritual leadership, guidance, and support of a Fort Campbell army chaplain. Upon his discharge, Hicks attended United Wesleyan College (Pennsylvania), graduating in 1971 en route to pursuing his own call to military chaplaincy. While at Wesleyan, he met and married his wife, Janice. The officiant for their wedding was Dr. Lloyd Ogilvie, who strongly encouraged the couple to come to PTS for seminary training.

Hicks remembers PTS with gratitude, citing the delights of a culture that included "quality education and quality students." Coming from a military background replete with experiences abroad, Hicks appreciated the breadth of colleges and countries represented in Princeton's student body. Even with the nation then embroiled in war in Vietnam, he says he did not experience much of the antimilitary sentiment of the times, though he recalls, "It would not have been popular to wear a uniform on campus." He remembers with fondness his field education, citing it along with Dr. Beeners's speech classes as especially important in training for his ministry. He speaks warmly of Dr. Story's classes, and shares the awe felt by any student who has ever sat in one of Dr. Metzger's exegesis classes.

Hicks's recent appointment makes him the third PTS grad to be named chief of chaplains since World War II. He was

preceded by, among others, Chaplain (Major General) Kermit Johnson ('60B) and Gaylord T. Gunhus ('76M).

After his ordination by Lehigh Presbytery, Hicks returned to the army as a chaplain, serving in a number of postings both stateside and abroad. He maintains a "special place in his heart" for airborne battalions, as he trained over the years to reach the rank of master parachutist—the better to accompany his spiritual charges. His stint as command chaplain for special operations in Fort Bragg was both a notable career highlight and his favorite assignment. Tapped by his superiors to continue theological training, Hicks studied for a Th.M. in ethics with Stanley Hauerwas at Duke University Divinity School. He turned around and taught ethics himself, fulfilling an assignment to instruct senior enlisted and officer personnel at the U.S. Army Infantry School at Fort Benning, Georgia. There Hicks later served as the primary instructor for officer candidate training.

As army chief of chaplains, Hicks oversees the work of nearly 2,800 active duty and reserve chaplains, who represent a diversity of religious traditions and denominations. He advises the army chief of staff on all matters relating to the chaplaincy. The job means a lot of traveling, public speaking, and—not surprisingly—"lots of praying." All chaplains, Hicks included, are assigned to a position for a specific length of time; his service ends in the fall of 2007.

Though they frequently don military garb, army chaplains are noncombants, and do not carry weapons. Each serves in a unit ministry team, which includes the chaplain and an assistant, who is an enlisted soldier. The chaplain assistant fulfills a variety of duties, from logistics, to pre-screening of counselees, to office operation—even to being the chaplain's bodyguard.



Major General Hicks makes visits to army chaplains all over the world, including the more than 450 who are currently serving in Iraq and Afghanistan.

"What I love so much is the opportunity to reach out and touch people performing ministry for our soldiers and families," Hicks says. He loves to visit chaplains, giving "on-the-spot support, to put my arms around them and make sure they know they are appreciated."

Hicks's priorities for his four-year term include working on a strategic plan for the future of the chaplaincy, as well as inculcating a culture of "a higher level of excellence" of religious support. He's convinced that bringing "spiritual leadership to a new level" will provide the army chaplaincy a legitimate opportunity "to influence army culture."

Not surprisingly, Hicks is passionate about the call of the military chaplain. Though a simple concept, the ministry of presence is an essential part of military life.

"I remember myself as a young soldier, and our chaplain who made himself available to young soldiers," he says. "We chaplains bring something unique; we bridge the gap between soldiers and God. We model for soldiers that there is a better way of life, and that God is always there for them." ■

*Leslie Dobbs-Allsopp is the Bridges Project coordinator at PTS's Institute for Youth Ministry, and a freelance writer.*

# investing in ministry

## Gifts

This list includes gifts made between June 15, 2003, and October 31, 2003.

### 2002-2003 Annual Fund

#### In Memory of

Harry Curtis Coleman Jr. ('47B)  
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Robert E. Graham ('39B)  
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Bruce A. Kurrle ('43B)  
Bickford Lang ('48B)  
Jack M. MacLeod ('50b)  
W. Burney Overton ('42B)  
John D. Raymond ('67M)  
H. Edwin Rosser ('45B)  
Donald W. Scott ('38B)  
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#### In Memory of

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Edward A. Dowey ('43B)  
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William F. Groff Jr. ('66M)  
W. Harvey Jenkins Sr. ('41B)  
Donald H. Juel  
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Lefferts A. Loetscher ('28B/M)  
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#### In Memory of

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### John T. and Susan Hall Galloway Scholarship Endowment Fund

#### In Memory of

Susan Hall Galloway ('66E)

### The Reverend Dr. Samuel Allen and Anne McMullan Jackson Memorial Scholarship Endowment Fund

#### In Memory of

Samuel Allen ('32b) and Anne McMullan Jackson

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#### In Memory of

Bryant M. Kirkland ('38B)

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# investing in ministry

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## **In Memory of**

Charles P. Robshaw ('42B/'44M)

## **Speer Library Fund**

## **In Memory of**

Charles M. Thompson ('43B)



This fall, Samuel Yun, pastor of the Princeton Korean Presbyterian Church, presented the painting "When the Morning Breaks Anew" by Korean artist Kwang Sung Shin to the Seminary to mark the congregation's thirtieth anniversary. The church commissioned the work, which also commemorates the centennial anniversary of the Korean American Church. According to Yun, the earliest Korean immigrants arrived in Hawaii in January 1903 and organized their first church in June.

The painting, an oil on canvas signed by the artist, hangs in the foyer of Scheide Hall, where its brilliant blues and greens catch the light from the clerestory windows.

Below, members and friends of the church joined their pastor, the artist, and PTS staff members to present the painting to the Seminary at the Center of Continuing Education.

# In Memoriam

*Blessed are the dead...who die in the Lord.  
Yes, says the Spirit, they will rest from their  
labors, for their deeds will follow them.*

*Revelation 14:13*

**1935:** Richard M. Hadden  
July 9, 2003  
St. Ignace, Michigan

**1936:** R. Banes Anderson  
March 21, 2003  
Pasadena, California

**1941:** Bruce W. Evans  
October 29, 2003  
Matthews, North Carolina

Mark L. Koehler  
August 13, 2003  
Tucson, Arizona

Charles H. Washburn  
October 16, 2002  
Salinas, California

**1942:** John W. Shearer  
notified September 2003  
Rialto, California

**1943:** Joseph S. Willis  
October 9, 2002  
Arvada, Colorado

**1944:** Thomas C. Winn  
September 29, 2003  
Willsboro, New York

**1950:** Virginia W. Swift  
notified November 2003  
Gahanna, Ohio

**1953:** Charles C. Miller Jr.  
September 9, 2003  
Houston, Texas

**1954:** John C. Kinsey  
September 10, 2003  
Concord, California

**1955:** Francis R. Osterstock  
October 27, 2003  
Wilson, Pennsylvania

**1957:** James Aaron Mitcham Jr.  
December 3, 2003  
Winston-Salem,  
North Carolina

**1959:** Marcus Brown Prince  
August 22, 2003  
Lincolnton, North Carolina

**1960:** Henry S. Shimosono  
February 5, 2003  
Spring Valley, California

**1961:** Alexander Campbell Wilson  
July 20, 2003  
Cabot, Pennsylvania

**1966:** Susan Hall Galloway  
September 12, 2003  
Wayne, Pennsylvania

William W. Mull Jr.  
September 23, 2003  
Honeybrook, Pennsylvania

**1968:** Kenneth M. Wright  
October 12, 2003  
West Orange, New Jersey

**1969:** Vincent O. Eareckson III  
June 29, 2003  
Chester, Pennsylvania

**1973:** Leslie B. Strader  
October 20, 2003  
Rome, New York

**1974:** Florian J. Gall  
June 28, 2003  
Whitehouse Station,  
New Jersey

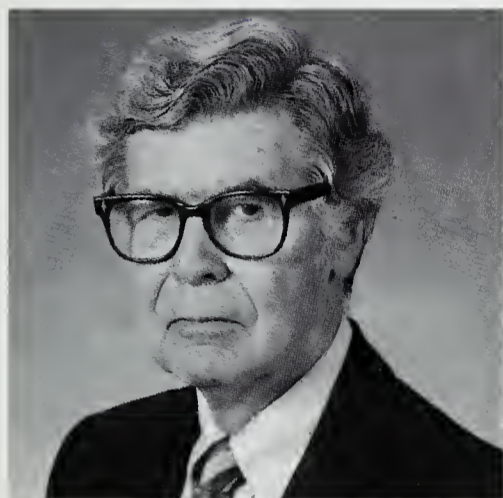
**1977:** Terrie Stine-TeBordo  
August 21, 2003  
Cohoes, New York

**1978:** Walter C. Smith Jr.  
June 19, 2003  
Parkville, Maryland

**1980:** Lois L. Baucom  
June 19, 2003  
Easton, Pennsylvania

# A THEOLOGIAN OF GRACE

by Charles C. West



*Editor's Note: Dr. Edward A. Dowey, PTS's Archibald Alexander Professor of the History of Christian Doctrine Emeritus, died on May 5, 2003, having served on the Seminary faculty since 1957.*

Ed Dowey was a scholar who made unrelenting demands on himself, his colleagues, his students, and his church. He was also a teacher and a friend, ceaselessly open and gracious to everyone who knew and lived and worked with him. He was both of these at once, and he bound them together with a zest for life that drove him until his very last days.

Ed was a scholar. His first and enduring contribution, *The Knowledge of God in Calvin's Theology*, was to change a whole generation's view of the great Reformer. Start reading the *Institutes*, he said to his students and to everyone else, with Book Three: "The Way in Which We Receive the Grace of Christ." Here is where Calvin's heart beats; he was first of all a theologian of grace, then of discipleship, and only third, of speculation and law. So it was with the whole 16th-century Reformation, from Luther onward, which Ed taught from this perspective. He gave his life as a scholar to it. A mountain of notes and an unfinished book on the Reformer Heinrich Bullinger, who composed the Second Helvetic

Confession, bear witness to his dedication. But no finished volume could have completed Ed's work. It was the man and his message that inspires and guides us all, as we carry on the witness of grace and freedom in Christ against the legalists and moralists of our time.

Ed was a statesman of the church. The second great monument to his influence was of course the Presbyterian Church's Confession of 1967, whose composing committee he chaired and on which he wrote a definitive commentary. That committee, of which I was a member, wrestled for more than five years both among ourselves and with outside critics. What was our task? To define a Presbyterian theologically? No, we said; it is, as with those early Reformers, to confess our faith in God at work in the world today. So we dated it "1967," though we had in mind the whole age in which we still live.

What is scripture? An authoritative human witness, we said, to God's revelation to the Hebrew people and in Christ. That raised a storm indeed! Is God's reconciliation of the world in Christ the central biblical message for our time? We are still debating it.

How specific must a confession of faith be about the personal and social message for our time—about race, about economic justice, about political justice and peace? How are prophecy and humility related in faithful witness? We fought about all these things. Ed Dowey was our critic and our moderator. Every paragraph of the Confession bears the marks of his consensus-building work, through biased and sinful human hands, but its chief witness and servant was Edward A. Dowey.

Ed was devoted to the mission and the integrity, both spiritual and academic, of Princeton Seminary. He had many friends

in the University and in the community, and he would often spice our conversations with reports of what they thought of us. But on the quality of our curriculum, the qualifications of the faculty, and the integrity of our theological stance, he was adamant.

It was not always easy. He sought perfection. For years he fought for a communion table in Miller Chapel to replace the altar (which was closed, he noted, in the Roman Catholic tradition, to hold the bones of the saints). Many a time he held out against a compromise program or the choice of a new professor who was less than ideal. But on one point he was absolutely clear. The chapel was still the community's place of worship, and therefore his as well, however impure its symbolism. If the faculty voted for a new policy or proposal, it became his policy or proposal, too, even if he had not voted for it. Whenever a new faculty member was hired, even against his opposition, that newcomer became from then on, in every sense, a colleague.

Ed Dowey was a guardian of our standards, and a devoted friend and colleague to us all. His spirit still is with us, in the Seminary, and in the church. ■



Photo: Joshua Sutherland

Charles C. West is Princeton Seminary's Stephen Colwell Professor of Christian Ethics Emeritus.

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Erdman Hall



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(Saturday),  
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## Students' Lectureship on Missions

**February 9-10**

The Reverend  
Dr. Amon E. Kasambala, professor at  
Justo Mwale Theological College in  
Lusaka, Zambia  
Topic: "'Partnership' and 'Empowering'  
as Missional Concepts: Revitalizing  
Local Initiatives"  
Main Lounge, Mackay Campus Center

## Valentine's Day Choral Concert by The Princeton Singers

**February 14**

8:00 p.m., Miller Chapel

## Alexander Thompson Lecture

**February 23**

The Reverend Canon Professor Loveday  
Alexander, professor in biblical studies,  
The University of Sheffield, England  
Topic: "'This Is That': Scriptural  
Authority in the Acts of the Apostles"  
7:00 p.m., Main Lounge, Mackay  
Campus Center

## "Inheriting the Promise: And Then..."

**The Women in Church and Ministry Conference**

**March 4-6**

4:00 p.m. (Thursday) to 12:00 p.m.  
(Saturday), Erdman Hall

## The Women in Church and Ministry Lecture

**March 4**

Dr. L. Serene Jones, associate  
professor of theology at Yale University  
Divinity School, and Cynthia L. Rigby,  
the W.C. Brown Associate Professor  
of Theology at Austin Presbyterian  
Theological Seminary  
Topic: "Sin, Creativity, and the  
Christian Life"  
7:30 p.m., Miller Chapel

## Organ Concert

**March 5**

Featuring organist Peter Westerbrink  
of Groningen, the Netherlands, and the  
Joe R. Engle Organ of Miller Chapel  
8:00 p.m., Miller Chapel

## Abraham Kuyper Prize and Lecture

**March 15**

Dr. Jan Peter Balkenende, prime minis-  
ter of the Kingdom of the Netherlands  
Topic: "Solid Values for a Better Future"  
7:30 p.m., Miller Chapel

For more information about these events, visit [www.ptsem.edu](http://www.ptsem.edu) or contact the Office of Communications/Publications at 800-622-6767, ext. 7760 or [commpub@ptsem.edu](mailto:commpub@ptsem.edu).

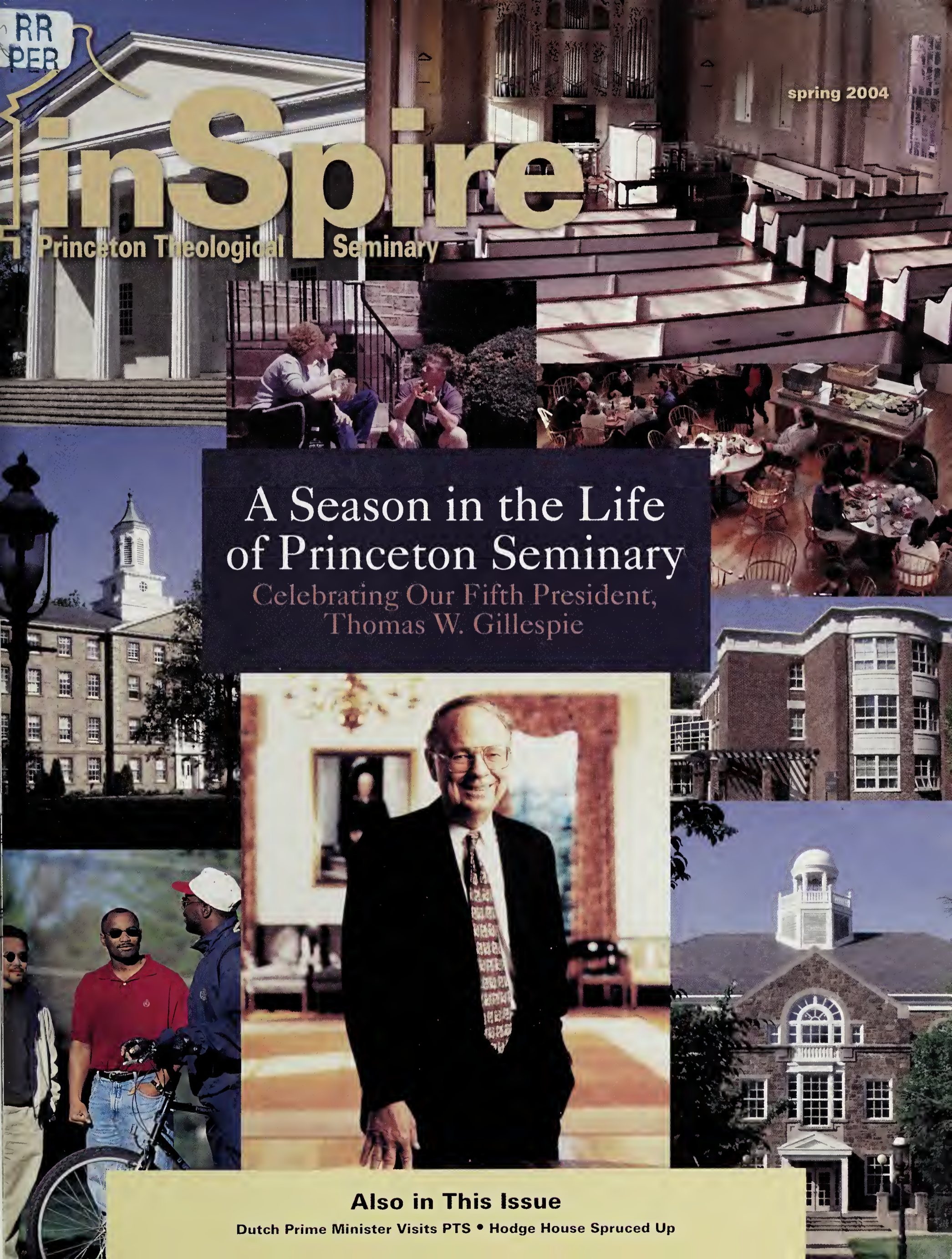


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Princeton Theological Seminary

## A Season in the Life of Princeton Seminary

Celebrating Our Fifth President,  
Thomas W. Gillespie

### Also in This Issue

Dutch Prime Minister Visits PTS • Hodge House Spruced Up



## PTS in photos

This photo collage includes pictures from Dr. Gillespie's presidency as well as personal family photos: 1) President Gillespie greeting Imam Hamad Chebli, who spoke in Miller Chapel just days after the attack on the World Trade Center; 2) President Gillespie at age four; 3) President Gillespie with his parents, William and Estella Gillespie; 4) President and Mrs. Gillespie with their young son William and daughter Robyn in Orange County, California; 5) President and Mrs. Gillespie greeting Dr. and Mrs. Bruce Metzger at his inauguration reception at Springdale; 6) President Gillespie relaxing on the porch of Springdale with Shauna, beloved former family dog.

Spring 2004  
Volume 8  
Number 3

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*inSpire* is a magazine for alumni/ae and friends of Princeton Theological Seminary. It is published three times a year by the Princeton Theological Seminary Office of Communications/Publications, P.O. Box 821, Princeton, NJ 08542-0803. Telephone: 609-497-7760 Fax: 609-430-1860 Email: [inspire@ptsem.edu](mailto:inspire@ptsem.edu) Web site: [www.ptsem.edu/read/inspire.htm](http://www.ptsem.edu/read/inspire.htm)

The magazine has a circulation of approximately 23,000 and is printed by George H. Buchanan Co. in Bridgeport, NJ. Reproduction in whole or in part without permission is prohibited. Nonprofit postage paid at Bridgeport, NJ.

The views expressed in *inSpire* may not necessarily represent those of Princeton Theological Seminary.

**On the Cover**

For 21 years, Dr. Thomas W. Gillespie has presided over the seasons of Princeton Seminary's life together. The Seminary's campus, its buildings, and most of all its people, have grown and prospered under his leadership.

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*by Peter J. Paris*

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During President Gillespie's years as president, members of the Princeton Seminary Board of Trustees became participants in advising the president about matters of importance, from investment management to information technology. They also became a community of friends.

*by Robert M. Adams*

**20 • Making a Home for the Princeton Seminary Family: Barbara Gillespie's Graceful Calling**

Thomas Gillespie was partnered in his ministry by his wife, Barbara. While he administered the affairs of the institution, she created a loving and lovely home for the Princeton Seminary family of faculty, students, alums, and visitors.

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Day in and day out, the president's assistant supports and manages the constant flow of information, visitors, appointments, and ideas that pass through the Office of the President—and in the process develops a unique collegiality with the president.

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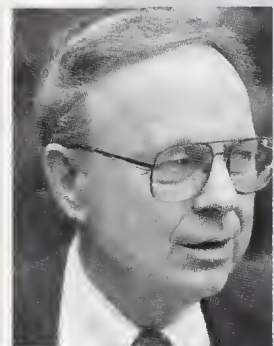
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## from the president's desk

Dear Friends and Colleagues:



Two decades have passed since I wrote my initial letter to you in this column as the new president of Princeton Theological Seminary. With regard to the question of my goals for the future of the school, I wrote:

My desire is to unite with the board of trustees, the faculty, the administration, the student body, and the alumni/ae in advancing the tradition of excellence in theological education that belongs to Princeton.

Now 21 years later, it is gratifying to report as the retiring president that together we have achieved this goal.

It is with gratitude to God that I am able to point to the following as evidences of this claim:

- A world-class faculty that publishes the books that others must read to stay current in their academic disciplines.
- A widely acclaimed Ph.D. program that has graduated more than 275 “doctors of the church” who now teach in colleges, universities, and seminaries across the world—44 of them in the ten Presbyterian Church (U.S.A.) theological schools alone.
- An M.Div. degree program that attracts the brightest and the best, with a record-high 500 applications this year for 145 openings.
- An ever-increasing racial, ethnic, gender, and theological diversity on the campus, among both faculty and students, that remains focused on the Lord Jesus Christ and committed to his church.
- A beautifully developed and renovated campus that is an instrument, not a monument.
- A supportive and dedicated board of trustees that loves this school and serves it well.

A seminary president is indeed an individual, but one who is only as effective as those with whom she or he works. My gratitude goes out to all those I have been privileged to serve with across the years, and especially to you our alumni/ae and our friends. Thank you.

With every confidence that the best is yet to be for Princeton Theological Seminary, and with warmest regards, I remain

Faithfully yours,

*Thomas W. Gillespie*  
Thomas W. Gillespie



### *inSpire* a “Blessing”

It is always with great anticipation that I open each new issue of *inSpire*. This time I especially enjoyed the article “The Blessings and Curses of Preaching” [winter 2004], although theologically I would differ in some respects.

Thank you for mentioning Dora

and myself together with the note on Robert Bailey (1973). May I just indicate an error: I did not graduate in 1993, but 1973 (D). Since February 1999 I have been retired due to health difficulties. I continue, however, teaching as a professor of biblical theology and missions at the German branch campus of Columbia Biblical Seminary at Korntal, which I started and brought through accreditation in 1994. Since June 2003, I have been

chairman of the Süddeutsche Gemeinschaftsverband, a group of about 250 free evangelical churches within the established Lutheran Church in southwest Germany.

*Helmuth Egelkraut ('73D)*  
*Weissach im Tal, Germany*

### “A Heart Aflame with the Love of God”: Remembering Ed Dowey

I am a Presbyterian, due to the Confession of 1967. New to religious studies, I was delighted to be able to take an elective on the history of the confessions with Professor Dowey in the fall of 1987, my first term at the Seminary. When I saw Professor West's tribute in the latest *inSpire*, I felt compelled to send along a few memories.

Dowey's illness had already sapped some of his energy, but some sparkle would flash in his eyes at times. When referring to the communion table in the chapel, he would claim that its bulk made it “good for the sacrifice of bulls, but not a convincing table.” He'd sneer at seminarians when they wore Roman collars, and wondered aloud if they considered that it was a sign of celibate life. He hated the way we threw around the word “connectional” to describe our denomination's form of government, as if the body of Christ were not already connectional.

My paper for his class required some digging into the background of C67. He pointed me to a box. “Dig through that if you'd like; just don't laugh at my proposed confession.” He once told me of his difficulty in coming to Princeton if it meant strict subscription to the Westminster standards alone. “They seem to know more about God than God.” He told stories of the struggle in the C67 committee just to get started, the collision of egos, and the cohesion that resulted from seizing on the suggestion to use “reconciliation” as its theme.

Later that year—it must have been in CH202—Dowey came into the lecture hall to deliver a lecture on Bullinger, on whom he had been preparing a book. Toward the end of his talk, his eyes misted over and his

voice shook, as he recounted the story of a man who devoted his life to the church, yet was always relegated to the shadow cast by the first generation of Reformers.

All in all, he leaves a legacy of a heart aflame with the love of God, with a mind sharpened to love God, not from the lowest common denominator, but to the heights and depths of the faith today.

*David Crowley ('90B)*  
*Greensburg, Indiana*

Please accept this expression of thanks for Charles West's fine tribute to Ed Dowey in the "End Things" section of *inSpire*.

Having studied Calvin's *Institutes* with Professor Dowey and ecumenical social thought with Professor West, I continue to profit daily from their insights as I work for the World Council of Churches in "Calvin's home city."

Please extend my appreciation—and that of my whole family—to Dr. West for his thoughtful words on Ed's contribution to our lives.

*Theo Gill ('75B)*  
*Geneva, Switzerland*

### Corporate Preaching

I appreciated the recent article on the Joe R. Engle Preaching Institute [summer/fall 2003]. I'm grateful to Joe Engle for his generous contribution to allow Princeton Seminary alumni/ae from all over the country to benefit from a week of reflection on preaching. I learned a great deal about preaching from the lively discussions throughout the week, and was honored to be a participant and leader.

I do want to acknowledge that one of the sermons I preached during the Engle Institute week was inspired by Barbara Brown Taylor's sermon, "I'm Sorry, I Don't Dance," in her book *Bread of Angels*, and that I used some of her material in my sermon introduction.

Thanks again for the great coverage in *inSpire* on the Engle Institute! I truly believe that this institute will

help preachers to serve Jesus Christ more faithfully in the church.

*Thomas K. Tewell ('73B)*  
*New York, New York*

### Compassion for Troops, Students Alike

What a pleasant surprise to open my most recent issue of *inSpire* and read the article about the accomplishment and ministry of David Hicks as a military chaplain! Dave and his wife, Janice, were among my dearest friends when I was a student at PTS.

I am totally blind, so I had to have readers during my student years at the seminary (1973–1975). I was facing a real crisis, unable to get all my course material read and having a difficult time preparing class papers, when the call came that Janice Hicks, the wife of a seminary student, had inquired about my notice seeking readers. Not only did that go a long way toward solving my reader problem, but more importantly, it began a friendship that lasted for many years.

Dave always took a very personal interest in my progress—both academic and spiritual. He and his wife went out of their way to do things for me that they didn't have to do—inviting me to Fort Dix for Thanksgiving dinner once his seminary days ended, taking me to catch a plane in New York, and doing whatever they could to make my life and education at PTS more satisfying. Janice and Dave even attended my wedding, when I married Lydia Jenkins, who had also been a seminary student.

We corresponded with the Hickses for several years, but lost track of them after they left a post in Alaska. Lydia and I spent 16 years ministering in churches in Mississippi, Arkansas, Virginia, and Tennessee. Since then, I have spent a ten-year period of time in the Evangelical Presbyterian Church and a two-year stint as pastor of a UCC church in Maine. Now, I'm glad to be back home—both geographically and ecclesiastically—as pastor of the First Presbyterian Church in Jackson, Alabama. I am delighted to be able to

### Please write—we love to hear from you!

We welcome correspondence from our readers. Letters should be addressed to:

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Letters may be edited for length or clarity, and should include the writer's name, address, and telephone number.

reconnect with one of the finest couples and best friends of my seminary days. I congratulate Dave on his wonderful ministry and achievements, and I am thankful that I knew him and Janice at a time when God knew I needed these special friends.

*Daniel M. Berry III ('75B)*  
*Jackson, Alabama*

### Spelunking Memories

I always enjoy reading *inSpire*, and was delighted by your article in the winter 2004 issue on Wentzel van Huyssteen, with its references to the prehistoric cave of Lascaux.

No doubt your attention has already been drawn to a needed correction in the article. Since the cave was discovered during my lifetime, I feel compelled to clarify that I am not yet 100 years old.

During the 1950s and early 1960s, I was a pastor in the French Reformed Church and served a congregation in the Dordogne Valley. I visited the original Lascaux cave as often as I could—at least 20 times. I considered myself very lucky to be able to take houseguests there, especially when the guide happened to be a young man who was one of the boys who discovered this treasure. Supposedly it was André Maurois, a member of the prestigious French Academy, who called it "the Sistine Chapel of Prehistory."

Thank you for reviving many wonderful memories.

*Dale D. Gorman ('55B)*  
*Dallas, Texas*

**Editor's Note:** Mr. Gorman correctly points out our error. The caves were discovered on September 12, 1940, only 64 years ago, not the 100 years stated in the article.

# on&off Campus

## WICAM Lecturers Rethink Meaning of Sin and Redemption

Professors Serene Jones of Yale University Divinity School and Cynthia Rigby of Austin Presbyterian Theological Seminary presented a dual lecture as part of PTS's Women in Church and Ministry (WICAM) conference on Thursday, March 4. Their cooperative theological reflections on "Sin, Creativity, and the Christian Life" called into question what Jones called "Christianity's obsession with sin."

Jones's presentation acknowledged that sin is "an essential component of Christian life and dialogue," but sought to recast the

Christian understanding of sin, conceiving of it not only as something people do, but as something that harms people. The two theologians explored how different theological readings



Serene Jones of sin have disabled and enabled human creativity. Rigby implied that more traditional readings might stifle that creativity, which itself gives us "our capacity to imagine and embody the glory of God" (Jones).

Cynthia Rigby

Redemption from sin, in the lecturers' view, brings freedom from the burden of constant self-judgment, freeing us to be imperfect, and "to act as ones for whom the impossible is possible," Rigby said.

Jones, author of *Feminist Theory and Christian Theology: Cartographies of Grace*, is an ordained minister in both the Christian Church (Disciples of Christ) and the United Church of Christ. The WICAM lecture was Jones's first public speaking engagement following her promotion to full professor.

A Princeton Seminary alumna, Rigby is the W.C. Brown Associate Professor of Theology at Austin Seminary. She is a Reformed theologian, and coeditor of *Blessed One: Protestant Perspectives on Mary*, along with Beverly Roberts Gaventa, the Helen H.P. Manson Professor of New Testament Literature and Exegesis at PTS.

The lecture was one among a series of events during the Seminary's twelfth Women in Church and Ministry Conference.

## Princeton Ethicists Explore Life-and-Death Decisions

On Tuesday evening, March 23, the Seminary's Center for Continuing Education sponsored a conversation about the ethics of life-and-death decisions. The speakers were Nancy J. Duff, associate professor of theological ethics at PTS, and world-renowned moral philosopher Peter Singer, currently the Ira W. DeCamp Professor of Bioethics at Princeton University's Center for Human Values. The evening forum served primarily as a discussion of moral questions surrounding physician-assisted suicide.

Singer confessed his uncertainty as to whether he would be "warmly welcomed" at the Seminary, owing to his strictly rational approach to ethics, which seldom if ever takes theological considerations into account.

He challenged the universality of the claim that taking innocent human life is morally wrong. Until the late 1960s, he said, the designation of "death" applied only to those cases in which an individual's heart had stopped. Over the next two decades, the definition gradually came to include individuals who had experienced an irreversible loss of brain function.

"We know that if someone's brain is never going to recover consciousness, then we don't see the point of maintaining their life," Singer said. "There's a covert utilitarian reasoning rather than a sanctity-of-life reasoning that's going on here—and I'm not saying that's a bad thing."

Singer clarified his point in terms of the bioethical distinction between a human being and a human person. In his view, a person in an irreversible coma is technically a living human being, but the person may be counted as dead once his or her consciousness is irretrievable. It is upon this loss, and not the loss of bodily vitality, when our grief process begins; and thus the distinction between consciousness and non-consciousness obtains more relevance than that between living and non-living.

Ultimately, he argued, ending the life of a living human organism is justified in some circumstances, as in the case of a terminally ill person for whom death has become preferable to life.

Despite taking a more theocentric approach, Duff's conclusions contrasted little with those of Singer.

"Christian views are not always so diametrically opposed to public or philosophical opinion," Duff said. "I am concerned to show that the Christian faith actually allows for the (removal of life support)." She acknowledged that "life is a gift from God, but life does not have absolute value."

Duff recounted several medical scenarios in which attempts to preserve a person's life might merely be "prolonging the agony" and "denying the reality of death," which Duff labeled as idolatry.

Singer, whom *The New Yorker* has called "the most influential" philosopher living today, is a prolific scholar whose works include *Animal Liberation* and *Practical Ethics*. His most recent book is *The President of Good and Evil: The Ethics of George W. Bush*.



Peter Singer

Photo: Loren Pankratz

## PTS's Center for Barth Studies Publishes Online Barth Bibliography with the Theological University of Kampen

PTS's Center for Barth Studies has signed an agreement with the Theological University of Kampen (ThUK) in The Netherlands to publish an online bibliography of literature by and about renowned Swiss Reformed theologian and pastor Karl Barth.

According to Clifford Anderson, curator of the Reformed Research Collections at PTS, the purpose of this new bibliography is to support and promote the study of Barth's theology. "At the moment the database contains bibliographic information from 1997 to the present," explains Anderson, who describes the bibliography as a work-in-progress. "We and Kampen have agreed to make it as complete and exhaustive as possible, adding newly published books, articles, and other items, as well as material published before 1997."

The Center for Barth Studies and ThUK plan, in cooperation with the Theologische Verlag Zurich, to incorporate bibliographic references from the two-part *Bibliographie Karl Barth* by Hans Markus Wildi into the online bibliography.

The bibliography can be accessed free of charge at [www.barthresearch.org](http://www.barthresearch.org).

# on&off Campus

## PTS Hosts Conference on Bach as Artist and Theologian

Nearly 50 participants convened at PTS in late January to study and celebrate J.S. Bach as an artist and theologian. The weekend of lectures and performances highlighted Bach's contributions to sacred music, exploring ways in which Bach expressed theological ideas in his music. The event culminated with a concert in Miller Chapel, where Bach's *St. John Passion* was performed by the Fuma Sacra ensemble under the direction of Andrew Megill.

The event began with a concert of Bach's keyboard works, performed with commentary by pianist Veronica Jochum.

Michael Marissen, professor of music at Swarthmore College, served as musicologist-in-residence for the weekend. Sharing numerous examples from Bach's choral works, Marissen showed how Bach was "a great setter of texts, but also a great interpreter." As a prominent church music director in Leipzig, it was required that Bach be theologically astute. His compositions reflected that knowledge, as he often composed his music to highlight the text's sacred lyrics in insightful and unexpected ways. Although Bach's subtle 'interpretations' might not have been discernable to the average ear, Bach believed that "God is in the audience, and God will appreciate" them.

C. Clifton Black, the Otto A. Piper Professor of Biblical Theology at PTS, noted that Bach has been known as "the fifth evangelist." Lecturing on the composer's *St. John Passion*, Black concurred that "Bach proves himself to be a remarkably sensitive exegete of the gospels."

Many attendees were able to tour the home and private library of William H. Scheide, a trustee emeritus at PTS and a musicologist specializing in the music of J.S. Bach. Among Scheide's artifacts is the 1748 Elias Gottlob Haussmann Portrait, the only known authentic portrait of Bach painted from life.

## PTS Women's Center Produces *Vagina Monologues*

On Friday evening, February 27, the first-ever performance of *The Vagina Monologues* at Princeton Seminary opened to a packed auditorium, and received a standing ovation—quite a success given the community's latent trepidation about the event. But societal uneasiness concerning women's issues may stem largely from the very ignorance that the *Monologues* seek to remedy.

The term "feminist" signifies equal rights for men and women, but "the word has been politicized and dragged through the mud," said Gretchen Sausville and Samantha Vincent, comoderators of the PTS Women's Center. "It's not unisexing or man-hating."

Sausville and Vincent, along with fellow seniors Jenny Folmar and Claire Morris, led a collaborative effort to make February's production a reality.

The famously provocative and controversial *Monologues* were performed by a full complement of female seminarians, many of whom struggled initially with their decision to participate. Ultimately, it seemed scandalous not to help give voice to these many stories, beautiful and tragic alike; often repeated in history, but seldom told aloud.

"*The Vagina Monologues* are not so much about vaginas as about women, their bodies and souls, how they are treated, and how they feel about their embodied selves," said Deborah van Deusen Hunsinger, associate professor of pastoral theology at PTS. "So many women have either been violently ill-used by others, or they have inherited layers of intergenerational shame from their mothers and grandmothers. Shame, shrouded as it is in darkness, cannot be healed until it is brought into the light of day."

*The Vagina Monologues* are typically performed during the month of February at school campuses nationwide. For several prospective students who were unable to attend their home schools' performances because of the concurrent Princeton Seminar weekend, the Women's Center production was an unexpected blessing. Each performance at the Seminary drew in a number of community members, over and above the several hundred student and faculty patrons who attended. Many who witnessed the courageous landmark endeavor left Mackay Auditorium profoundly moved.

"I found the *Monologues* to be surprisingly poignant, sad, sweet, hilarious, painful, joyful, embarrassing, and energizing," Hunsinger said. "I left the auditorium glad to be alive—and glad to be a woman."



Gretchen Sausville performing in *The Vagina Monologues*

## National Council of Churches Sponsors Bach Lecture/Recital at PTS

Johann Sebastian Bach, one of history's greatest composers, grounded much of his work in the music of the church. His musical legacy was honored with a lecture and recital at PTS in March sponsored by the National Council of Churches.

Philanthropist, musicologist, and PTS trustee emeritus William Scheide lectured on the topic "Bach's Church Music—A Problem." Scheide, a 1936 Princeton University graduate, began to specialize in the music of Bach while earning a Master of Arts in musicology at Columbia University. In 1945, in making his own index of Bach's works, he discovered in the cantatas a virtually untapped source of music for vocal-instrumental ensemble. The following year, he organized the Bach Aria Group, which he directed until his retirement in 1980.

Organist Cherry Rhodes performed Bach's *Toccata and Fugue in d minor* (BWV 565),

*Pastorale in F Major* (BWN 590), *O Man Bewail Thy Grievous Sin* (BWV 622), and *Prelude and Fugue in e minor* (BWV 548). Rhodes, of Pasadena, California, is the first American to win an international organ competition (Munich, Germany).

She has played recitals at Notre Dame Cathedral in Paris, at international organ festivals throughout Europe, and at numerous national and regional conventions of the American Guild of Organists (AGO).

In July she will perform

at the AGO National Convention with the Los Angeles Philharmonic in the new Walt Disney Concert Hall.

Steven J. Hamilton, director of alumni/ae relations/giving at PTS and himself an organist, was delighted to hear Bach played on the Engle organ by such a distinguished musician. "Cherry Rhodes displayed her consummate artistry, playing a difficult repertoire with intelligence and fiery passion," he said.

Photo: Rachel Lancey

## on&off Campus



Thirteen members of the Covenant Network Fellowship at PTS joined with PTS alumni/ae and 600 others to participate in Covenant Network of Presbyterians' 2003 conference in Washington, D.C. in the fall. Participants worshiped and prayed together, attended lectures and workshops, and respectfully discussed the issue of BGLT ordination. With a variety of views represented, the conference was a model of how people of good character and different opinions can exercise mutual forbearance toward one another while articulating their views.

### Institute for Youth Ministry's Building Bridges Project Receives Second Grant from Lilly Endowment Inc.

The Institute for Youth Ministry has received a second three-year grant from Lilly Endowment Inc. for the Building Bridges Project, which will study and work directly with 20 pastors—three-to-six-years post seminary—who serve in youth/young adult ministry in congregational settings. The Building Bridges Project will explore the ecology of support for both ministry and minister in each congregation.

According to Leslie Dobbs-Allsopp, project coordinator, "You can have a healthy pastor, but if the congregation is unhealthy, you won't be able to support effective youth ministry." One of the project's aims is to identify aspects of healthy congregational climates for youth and young adult ministry. Another goal of the project is to "help pastors sustain healthy pastoral practices within the context of a supportive peer community," Dobbs-Allsopp said.

The project will work directly with the 20 pastors by offering them opportunities for continuing education at three weekend gatherings and two Princeton Forums on Youth Ministry. Networks of vocational peers for the pastors and their spouses will be created, too. On-site visits to the 20 congregations will include interviewing each church community to learn about congregational environments that "grow" thriving youth ministries.

### Barmen Declaration Remembered

In May 1934, The Confessional Synod of the German Evangelical Church convened in Barmen to address the growing threat that Nazi ideology was posing to the church and to the world. Representatives of this "Confessing Church" composed a declaration, largely under the leadership of Reformed theologian Karl Barth, renouncing the implication that the church's obedience belonged to any leader other than Jesus Christ.

This year's Warfield Lectures marked the 70th anniversary of the Barmen Declaration, testifying to its historical significance and enduring relevance for the church. Renowned Barth biographer Dr. Eberhard Busch presented this series of six lectures during the week of March 22.

"May the Warfield Lectures be an opportunity to rethink this text," Busch said, "and to take it seriously anew as a guideline for our theological and ecclesial orientation."

Germany's prewar political unrest pushed some brave church leaders toward a newly comprehensive understanding of "confession." To confess Christ as Lord, they discovered, requires both an introspective and a public expression of faith.

"In the Theological Declaration of Barmen, the decision was made," Busch said. "The evangelical church made it publicly known that it does not stand on two pillars, but only and totally upon one, the Word of God. Confession means to testify actively to the gospel before the people in the present time, even if that means before a totalitarian government."

"Her [the church's] confession must not be left at home in a museum, but must be carried out in front of her. For the church, it is not enough to have a confession; the church must then implement it."

Marking an unprecedented unity in the history of Protestantism, the Barmen Declaration was the product of collaboration between Lutheran, Reformed, and United church leaders.

"The Barmen Declaration not only made visible the separation from a false church," Busch stated. "It also proved at the same time to be a significant bridge connecting churches that had long been separated; that is its ecumenical significance. It demonstrates that when the church speaks in the name of God in a binding way, this results in new bonds."

Busch is professor emeritus of systematic theology at the Georg-August-Universität Göttingen in Göttingen, Germany, and head of the Karl Barth research group at the faculty of theology. He is the author of *Karl Barth: His Life from Letters and Autobiography Texts*.

### Paul Meyer on Paul the Apostle

"No curse lies more heavily upon our study of the Bible, especially in a theological seminary, than the confidence that we already know what is written on its pages," warns former PTS New Testament professor and scholar Paul W. Meyer in his new book *The Word in This World: Essays in New Testament Exegesis and Theology*. He continues: "It is worse than blasphemy against the Holy Spirit; it is beyond being taken by surprise, even by God himself."

Princeton Seminary celebrated Meyer, who taught at PTS as the Helen H.P. Manson Professor of New Testament Literature and Exegesis from 1978 until his retirement in 1989, at a special tribute on April 13, when colleagues and scholars gathered to honor his distinguished career and to mark the publication of his book.

Special guests for the occasion, all personal friends of Meyer and internationally recognized scholars in their own rights, included John T. Carroll (professor of New Testament at Union Theological Seminary and the Presbyterian School of Christian Education), Robert F. Dunham, (pastor of University Presbyterian Church in Chapel Hill, North Carolina), Victor Paul Furnish (emeritus professor of New Testament at Southern Methodist University), Leander E. Keck (emeritus professor of biblical theology at Yale University Divinity School), J. Louis Martyn (emeritus professor of biblical theology at Union Theological Seminary in New York), and D. Moody Smith (emeritus professor of New Testament interpretation at Duke University Divinity School).

Meyer's magnum opus is a collection of 16 essays on the theology of Paul, John, Matthew, and the New Testament in general.



Paul Meyer

Photo: Chuck Robison

# on&off Campus



## The House That Hodge Built

When alumni/ae return to campus and walk past the house that Professor James Loder lived in for 30 years, they'll probably look twice! The home at 74 Mercer Street (just across the driveway from the side entrance to Alexander Hall) has had a major sprucing up this spring, thanks to the Junior League of Greater Princeton.

Historically known as the Hodge House, it is named for the Seminary's third professor, Charles Hodge, who commissioned it at his own expense in 1823. Hodge chose John Haviland, an English émigré living in Philadelphia, as his architect. Haviland built a beautiful five-bay, center-hall colonial house with Georgian traditions. The house is registered with the Princeton Historical Society.

Every two years the Junior League chooses a historic house in Princeton to completely redesign and landscape and then show as a fundraising event. They select well-known designers to design each room in the house, from woodwork and painting to furniture. Then they open the house to the public as a designer showhouse.

The Junior League chose the Hodge House in part because it features a sunburst Palladian window over the front door, considered eccentric and more sophisticated than usual for Princeton when the home was constructed.

The Hodge House will be open as a showhouse from April 18 through May 16, and the schedule is full of intriguing events. The architects will speak on topics from "Renovating Your Kitchen" to "The Do's & Don't's of Preserving Your Old House," and there will be a murder mystery evening, with a lecture and murder mystery game by Princeton author Ann Waldron, and a Mother's Day tea and fashion show.

The Junior League set up a tent on the side lawn where they served lunch and dinner for visitors. Members of the Seminary community were invited on a special tour of the house. At the opening, both Charles Hodge V and Charles Hodge VI were in attendance.

Hodge lived in the house until his death in 1878, when his son, Archibald Alexander Hodge, also a professor of theology at the Seminary, moved in. Professor Benjamin B. Warfield also lived there, as did Professor William Park Armstrong. One of Armstrong's daughters, Jane Armstrong Schroeder, remembers "a small rectangular bathtub in the master bathroom at the front of the second floor in which Dr. Warfield had soaked his feet when troubled with gout, but that we used for the women of the house." She also wrote that "74 Mercer was a great house for our family of six energetic children."

In 1944 Seminary dean Edward Howell Roberts moved in and lived there for ten years, when he purportedly died of a heart attack while grading papers. Professor Lefferts Loetscher followed Roberts, and the Loders moved there in 1973.

After the showhouse closes, PTS's associate professor of youth, church, and culture Kenda Creasy Dean will live in the house with her husband and two children.



Photo: Rachel Lancey



"Angel in New York"

## Russian Artist Shares Celestial Visions with PTS

"My art and my beliefs are very interconnected," said Russian-born artist Alexander Anufriev. "All art serves as an expression of [the artist's] beliefs. To paint anything else is false."

Thus, Anufriev's work made a fitting and stirring contribution to the Princeton Seminary community. His paintings graced the walls at Erdman Gallery in December and January. The display was titled "Angel in New York," named after one of

the many paintings in his oeuvre that feature angels as their primary subjects.

As an aspiring artist, Anufriev was expelled three times from school for unorthodox views and creating art that "did not respect the rules." He was eventually exiled from the Soviet Union in 1979 after his participation in a "dissident" display of visual art.

"The main problem in the Soviet Union," Anufriev said, "was that there were rules imposed on individual souls that made life impossible. There was no freedom of speech."

As he questioned the status quo in his mind, he decided to do the same with his art. Anufriev and a few colleagues hung a banner displaying a question mark out the window of a second-floor bathroom in Moscow.

Although they had technically broken no law, he was questioned and then exiled by the KGB, who invited him to head either "east or west." Anufriev chose the latter, immigrating to the United States and settling in Boston, his home for fourteen years.

He has been painting angels since the 1960s, an endeavor that was also considered "very politically incorrect" in Russia. The angels dominate Anufriev's creative vision of a world deeply instilled with the sacred, contrary to the "ugly everyday reality" that we see.

In his art, he is not striving to please an audience, but to help solve life's universal existential riddles—who we are, and what we are doing in the world. His bookshelves are full of books written by Christian writers, Eastern philosophers, and others who are dedicated to such contemplation.

Anufriev believes that angels are constantly present in the world, and seeks to encourage that celestial presence through his painting. As for "Angel in New York," Anufriev said, "I hate New York City. So I sent an angel."

The artist currently resides with his wife, cellist Tanya Anisimova, on a panoramic estate hidden in Virginia's Blue Ridge Mountains. "It's very important for an artist to feed his eyes on beauty," he said.

# on&off Campus

## Zambian Professor Delivers Mission Lectures

Professor Amon E. Kasambala, professor of theology at the University of Stellenbosch in South Africa and guest professor at Justo Mwale Theological College in Lusaka, Zambia, presented the 2004 Students' Lectureship on Missions at PTS on February 9-10. The series was titled "'Partnership' and 'Empowering' as Missional Concepts: Revitalizing Local Initiatives."

The three lectures addressed missiological issues germane to the Third World, discussed the notion of "empowering" as a missional concept, and explored a new model in doing missions based on "engaging the local context."

A Zambia native, Kasambala is nearing completion of his Doctor of Theology degree at the University of Stellenbosch. An ordained minister in the Presbyterian Church in Zambia, he also serves as executive director of the Children Without Borders Trust in Durban, an international fund for pastors ministering to children in schools and on the street.

Kasambala chairs the Network of African Congregational Theology, and convenes the committee for HIV/AIDS of the Synod of Zambia. He is a facilitator of HIV/AIDS workshops, conferences, and seminars in several southern African countries.



Dr. Sang Lee (center) receives the Korean Christian Scholar Award; his wife, Inn Sook Lee (right), looks on.

## Faculty Accolades

Guest preacher **Thomas W. Gillespie** led worship services at Austin Presbyterian Theological Seminary's 2004 MidWinter Lectures in February.

**Inn Sook Lee** is the editor of a new book, *Roots and Fruits*, the twentieth-anniversary publication of Korean American Church Women United, for which she has been serving as the national president since 2001. Among 50 articles in the new publication, many were contributions made by PTS alumnae, including Unzu Lee, Esther Yung Kim, Eun Joo Kim, Esther Kwi Hyun Lee, and Angella Son. Also included are articles by three PTS faculty members: **Katharine Doob Sakenfeld**, **Kathleen McVey**, and **Sang Lee**. Inn Sook Lee's articles are "Leadership and Ministry of Women" and "Stages in Identity Formation Process for the Second-Generation Korean American Youth." The publication includes sermons, Bible studies, articles, poetry, and mission reports written by Korean American women ministers from many denominations, as well as by elders, deacons, and ministers' wives.

**Sang Hyun Lee** was the recipient of the Korean Christian Scholar Award given by the Korean Institute of Advanced Christian Studies, located in Seoul, Korea. He is the third recipient of this award since its inception. The award ceremony was held on October 20, 2003, at the Korean Christian Centennial Building in Seoul with more than 500 people in attendance. Jong Yoon Lee, chair of the selection committee, said that "Dr. Lee's influential dispositional interpretation of Jonathan Edwards's theology changed the direction of Edwards studies as a whole, and Dr. Lee's pioneering work on Korean and Asian American theology has deeply affected the life of Korean immigrant Christians."

**Elsie Anne McKee** has been invited to be a guest professor in the Maria-Goeppert-Mayer Program at the University of Goettingen, in Germany, for their second (summer) semester this year. Her position is focused on women's studies and she will teach three courses. Preceding this professorship, McKee will be a guest lecturer on Calvin's theology at the Waldensian Seminary in Rome.

In April, **Nancy J. Duff** moderated a community forum titled "After the Events of 9/11, What Personal Sacrifices Are We Willing to Make to Keep Us Safe?" The forum was the third in a series of community forums sponsored by Mercer County Community College and *The Times* of Trenton to promote community discussion of vital issues affecting the people of New Jersey, and presenting experts on all sides of the debate to explain and explore complex issues.

## Faculty Publications

**Abigail Rian Evans** published *Healing Liturgies for the Seasons of Life* (Westminster John Knox Press, 2004).

**Karlfried Froehlich** and **Scott Hendrix** have contributed to *Harvesting Martin Luther's Reflections on Theology, Ethics, and the Church*, edited by T.J. Wengert (Eerdmans Publishing, 2003).

**Paul Meyer** published *The Word in This World: Essays in New Testament Exegesis and Theology* (Westminster John Knox Press, 2004).



Photo: Joshua Sutherland

Jack Cooper, director of continuing education emeritus, attended a luncheon at the Seminary in his honor on March 18, where he received a lifetime achievement award in recognition for his valuable contributions to advance the cause of continuing education in ministry, from the Society for Advancement of Continuing Education in Ministry, of which he is a member.

Pictured above from left to right: continuing education staff members David Wall, Mary Grace Royal, and Joyce Tucker (who presented Cooper with the award); Jack Cooper, and his wife, Jean.

# on&off Campus

## Dutch Prime Minister Receives Kuyper Prize

Princeton Seminary played host to a small entourage of dignitaries on the evening of March 15, as this year's Abraham Kuyper Prize for Excellence in Reformed Theology and Public Life was presented to Dr. Jan Peter Balkenende, prime minister of The Netherlands. The award, established by Dr. Rimmer and Mrs. Ruth de Vries in 1998, honors a scholar or public leader who has contributed to the development of Reformed theology, particularly as it bears on the spheres of public life.

Following the award presentation by President Gillespie, Balkenende, who becomes the head of the European Union in July, delivered the Kuyper Lecture, titled "Solid Values for a Better Future." Citing the unparalleled success with which Kuyper applied his ideas in his practices, Balkenende sought to demonstrate the theologian's relevance for the church and world today.

He spoke about the importance of shared values in society, which he believes is Kuyper's legacy today. Kuyper, who became prime minister of The Netherlands in 1902, precisely 102 years before Balkenende's appointment, set Christian values over against the values of absolute freedom fostered by the French Revolution, according to Balkenende. "As founder of the Free University and a former prime minister, Kuyper helped instill Christian values into Dutch society, including trade unions, schools, and the media," he said.

"People today don't have to rely on one another," he said. "They live *alongside* each other, not *with* each other. We want to have security cameras rather than God watching over us." Balkenende bemoaned the excessive violence on television, and said that an overemphasis on individual freedom can lead to selfishness and disregard for others' freedom.

The answer, he said, lies in shared values in a plural society: respect, tolerance, acceptance of responsibility, equal treatment, freedom to profess one's faith, respect for personal property, and compassion. "Values must form the basis on which we bring up our children, and the government has a duty to create enabling conditions for families to bring up children. We are fighting for values not to preserve the past, but to secure the future," he said.

Balkenende does not support an all-powerful state, nor does he want to give economic forces free reign. "All spheres of life derive their authority from God," he said. "The state should not be allowed to be too dominant; the message of our party [the Christian Democratic Party] is that the state must return some responsibility to society to do the things it does better." He mentioned the need to change the structure of social security and healthcare as examples. "The government should not manage healthcare and education, but support the private sector in doing so," he explained.

Like Kuyper before him, Balkenende supports the need for societal engagement through trade unions, school boards, churches, and other organizations. "Kuyper said to make sure responsibilities can be shared, and to involve yourself in society," he said. "Parents should not only be able to choose schools, but even to create schools, and to get government funding. We must not give in to people who want to constrict these freedoms."

"Involve yourself in your society" is how the prime minister concluded his message to the seminarians and faculty. "Your faith will be reflected in your deeds. Our mission is to build heaven on earth, even in the face of adversity. We need moral categories to structure and explain our lives together. For me, the place to look is to Christianity and the role of Christian values."

In the afternoon of his visit, Balkenende lectured at Princeton University's Woodrow Wilson School. He also visited the Seminary Library's Abraham Kuyper Collection, including an exhibition of classic works of Dutch Protestantism.

While on campus, the prime minister was surprised and delighted to meet Peter Colijn, a maintenance staff worker at Princeton Seminary whose great grandfather, Hendrik Colijn, was prime minister of The Netherlands between the end of World War One and the beginning of World War Two. He was put under house arrest by the Germans when his cabinet fell just before the war, and died in captivity. Peter's father, Hank Colijn, gave Hendrik's uniform to the Rijks Museum in Amsterdam, where it is on display. A Dutch crew from RTL television in The Netherlands, in town to cover their prime minister, was thrilled to learn of Colijn's connection with their nation's history, and quickly interviewed him for their news feed back to Holland.

The Seminary hosted a gala dinner for Prime Minister Balkenende before the award ceremony and lecture. The next day, he and his delegation traveled to Washington, D.C. to meet with President George W. Bush.



Photo: Loren Pankratz

## Oklahoma Baptists Discover Princeton

The PTS student body always includes multiple students from schools like Calvin College in Michigan, Davidson College in North Carolina, Morehouse College in Atlanta, and the University of California. But four students from tiny Oklahoma Baptist University in Shawnee, Oklahoma? That's a surprise!

But Matt Porter, Eric Barreto, Amy Peeler, and Blake Connelly (pictured above left to right), all OBU alums, found their way east to Princeton Seminary and are happy to be here. Connelly chose Princeton because of "its academic excellence and commitment to the local church." For Barreto, a senior and a native of Puerto Rico, his vocation has been affirmed at PTS. "Although my future plans may not necessarily include a pulpit every Sunday morning, my hope is that I can teach the texts, contexts, and effects of the New Testament in such a way as to inspire students," he says.



Photo: Joshua Sutherland

Left: President Gillespie presents the Kuyper Prize to Prime Minister Balkenende. Below (left to right): Peter Colijn, Prime Minister Balkenende, and President Gillespie.



Photo: Loren Pankratz

We are pleased to offer alumni/ae the opportunity to share memories of President Gillespie in this special issue of *inSpire* celebrating his 21 years as the president of Princeton Seminary. We are pleased to have received many responses, and are sorry that we did not have space to print them all.

## What particular memory do you treasure about Dr. Gillespie during your time as a student at Princeton Seminary?

Having long been ensconced in a philosophical ivory tower, my interactions with President Gillespie were minimal. But I greatly appreciated his note, when I elected not to upgrade my 1956 B.D. to the more pretentious M.Div., that he wouldn't be upgrading his either.

*Robert K. Meyer, (M.Div., 1956)  
Canberra, Australia*



Though I remember Tom from a variety of his official roles, it's my memory of his role as father of a seminary student that I will always cherish. Tom's daughter, Dayle, was the student assistant at my church in Hopewell for an academic year, and I didn't realize at the time what I was taking on!

During the course of the year, Tom and Barbara were frequent worshippers in my congregation, where their daughter preached, prayed, offered children's sermons, and more. What I didn't anticipate was that my role, as preacher, pastor, and supervisor to their daughter, would come under examination as well!

I'm happy to say that Tom was generous in his praise and unfailingly supportive to me during that year.

*Doug Brouwer, (M.Div., 1979, D.Min., 1986), Wheaton, Illinois*



Recently, I persuaded a friend and colleague to attend a local alumni/ae luncheon with me, at which Dr. Gillespie was the featured speaker. My friend is a graduate of Yale Divinity School, and I got him to attend simply on the promise of good food and inspiring speech. All was well, until Dr. Gillespie began to address the topic of admissions standards. He pointed out that while many schools have to lower standards of admission and, indeed, are enrolling nearly everyone who applies, PTS is still holding the line and will admit

only one in every four applicants. "Why," declared Dr. Gillespie, "it's tougher to get into PTS than Yale Divinity School!" My friend coughed up his dinner roll!

*Bob Jack, (M.Div., 1979)  
Charlotte, North Carolina*



My last year as a student at Princeton Seminary, I served as the married student representative on Student Government. Having lived at the Charlotte Rachel Wilson Apartments, I knew firsthand of the isolating experience it could be for spouses, who were cut off not only from the Seminary, but also from most of New Jersey, by Route 1, which guarded the entrance to the apartment complex. So, I went to Mrs. Gillespie with my idea: what if the Seminary could come to the spouses? She took the project with great enthusiasm and confidence. Soon, an evening class was organized with Seminary professors teaching and leading wonderful discussions with our intelligent and inquisitive spouses. Both Gillespies have had a wonderful pastoral ministry to the students and their families.

*David Milam, (M.Div., 1985)  
Macomb, Michigan*



I had the privilege of being one of the students in the first class Dr. Gillespie taught at PTS, on New Testament interpretation.

Dr. Gillespie once recounted the difficulty he had in explaining biblical criticism to his mother, and her irritation that certain assumptions she held, particularly about the Old Testament, were now to be challenged by her seminary-trained son. That Dr. Gillespie too had such troubles was definitely a comfort!

A second memory involves a simple question that Dr. Gillespie asked of us one day, knowing that we were seniors feeling eminently equipped to go out and serve the Lord in the parish and beyond. He looked at us and asked, and here I paraphrase, "When was the last time you read a passage of scripture and it changed your understanding of that passage?" Silence.

Many a time I've looked at a familiar text, recalled Dr. Gillespie's question, and wondered if I were really ready now for the text to speak to me differently. Often enough, his question has made all the difference!

*Mark Sprowl, (M.Div., 1985)  
Providence Forge, Virginia*



In Dr. Gillespie's first year as president, I was part of a small group of juniors who tried to get into Dr. Metzger's class on the Book of Revelation; it was Dr. Metzger's final year of active teaching. At our request, Dr. Gillespie met with the group and heard our plea. We had been "kicked out" of the class, not yet having had the prerequisite NT01, but we knew we had a president who would listen.

I will also remember Dr. Gillespie for a line he frequently used: "When you



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read the epistles, you're reading someone else's mail."

*Fred Mendez, (M.Div., 1986)  
Parsippany, New Jersey*



I was amazed that even with the heavy demands on his schedule, the Seminary president would preach almost every week in chapel. Looking back, I realize that Dr. Gillespie was teaching us by example that there is nothing more important than preaching. As pastors, we're constantly being tempted to believe that the church will be saved by the latest new program or marketing strategy. But it won't. With his weekly sermons, Dr. Gillespie taught us that the primary duty of the shepherd is to feed the flock. Jesus said, "My sheep know my voice." It is the voice of Tom Gillespie—ringing from the pulpit of Miller Chapel—that I will never forget.

*Peter Larson, (M.Div., 1988)  
Lebanon, Ohio*



I first met Dr. Gillespie at a senior seminar in March of 1984.

I will never forget his words to a group of potential students that day. He told us that PTS was a school where faith in Jesus Christ was part of the application process and daily life. He advised us that if we were interested in graduate school in religion without personal commitment to and faith in Jesus Christ we might consider another institution. I warmed to his words and wondered if I would be accepted to the Seminary.

Thankfully, I was. I entered in 1986 and my now husband was in my graduating class. We were married in Miller Chapel, where Dr. Gillespie was an officiant at our ceremony.

*Amy Visco Na, (M.Div., 1989)  
New Wilmington, Pennsylvania*



Around 40 students from the Class of 1991 traveled to Israel in March 1996 along with the Gillespies. One memorable picture I have is of Dr. Gillespie beaming from ear to ear while his daughter Dayle sat on his lap. I have no idea what they were talking about, but it was such a picture of parental love that I have never forgotten it. The other picture is an actual photograph I have of him climbing like a goat over a bunch of rocks on his way to search for one of the Qumran caves. Someone yelled his

name and he turned around, decked out in his wide-brimmed hat and Indiana Jones-like clothes, and waved. Again, a big grin from ear to ear.

*Elizabeth Boone McLean, (M.Div., 1991)  
Dallas, Texas*



I joined Tom and Barbara on PTS's alumni/ae trip to Israel in 1996. I don't think that the Gillespies were used to the accommodations, but they were great sports. I remember them sitting in the dormitory common area late at night, with many alumni/ae in bathrobes just chatting about life in the parish and what they had experienced. The dorm setting and bunk beds sort of put everyone on the same level, and it was touching to see both Barbara and Tom interact with us in a very personal way.

*Andy Vaughn, (M.Div., 1991, Ph.D., 1996), Saint Peter, Minnesota*



One day in his Galatians class, I remember Dr. Gillespie saying something like, "I make no apologies for the difficulty of this class; I make no apologies to you or to the churches you will serve. Our churches need and our Lord deserves the best training we can provide." Ever since then, congregations I have served have been the beneficiaries of President Gillespie's pastoring of me as student, and of his rigorous academic demands.

*Albert L. Gillin, (M.Div., 1992)  
Walla Walla, Washington*



I remember once going into Dr. Gillespie's office crying, because the pressures of life and seminary were mounting.

Dr. Gillespie, being the fatherly person that he is, consoled me by saying that he had had difficulties as a student, and he proceeded to tell me what to do when people started shooting torpedoes at me. We laughed, and I stayed at PTS—and am so glad that I did.

I remember my graduation day, walking up to receive my degree. Dr. Gillespie had the most wonderful smile on his face as he said, "Well, look who made it!"—which told me that I indeed had a friend at seminary.

*Berlinda A. Love (M.Div., 1992)  
Burlington, New Jersey*



President Gillespie's sermons in chapel were among the most encouraging and inspirational moments for me while I was in seminary.

*Jerry Iamurri, (M.Div., 1993)  
Philadelphia, Pennsylvania*



In January, on the first class day, Dr. Gillespie stood up in chapel and read from Isaiah 55:1, "Ho, everyone who thirsts, come to the waters; and you that have no money, come, buy and eat!" And with those words, the chapel broke into laughter. We students had just paid our tuition and we had no money. Gillespie laughed and said, "I didn't write it. I'm just reading it."

*Tammy Abee Blom, (M.Div., 1994)  
Knoxville, Tennessee*



Dr. Gillespie's commitment to preaching in chapel on a regular basis was an incredible witness to me during my years at PTS. I am thankful for his example, his dedication to being "in the pulpit" so that he could show future pastors the importance of not only reading and studying the Word of God, but also proclaiming the Word of God.

*Paul A. Cunningham, (M.Div., 1994)  
Lubbock, Texas*



At the spring 1993 Theologiggle, a parody of Dr. Gillespie's prolonged chapel preaching series on 1 Corinthians brought us to our knees as the

"pseudo-Gillespie" expounded on the depths of meaning in "today's text—*kai ho*, and the." Not to be outdone, Dr. Gillespie stepped up to the pulpit the following week in chapel and began his exposition with the words, "*kai ho*." It was a wonderful moment that revealed both his sense of humor and the seriousness with which he takes the task of engaging Jesus Christ in our time and place.

*Peter C. Hausmann, (M.Div., 1995)  
Durham, North Carolina*



I served on Student Government during my middler year. One of my jobs was to meet monthly with President Gillespie to talk about campus issues. He was very willing and happy to do it, and I looked forward to our regular chats.

One evening I got some bad news from a college friend that made me very sad. A trip out that night with a good friend and skipping class the next day did nothing to lighten my mood. A few minutes into my meeting that afternoon with Dr. Gillespie, he asked how I was doing. "Actually, not too good today," I told him. Immediately I sensed a change in him, as his pastor's heart came on full display. It was almost as if I had stopped by the pastor's study of my little country church back in Missouri. I think that his pastoral instinct helped make him the very able and successful seminary president that he is.

*Eric Laverentz, (M.Div., 1996, Th.M., 1997), Beaver Creek, Ohio*



I expected to get "Meet the Press"-type answers from Dr. Gillespie on campus issues. There was no good reason to expect that the president would open up to the Student Government moderator. To my surprise, Dr. Gillespie talked openly and frankly about student concerns, and even some things that bothered him. Contrary to some student misconceptions, Dr. Gillespie actively listened to all sides of many issues. For me, the marvel of his tenure as president was that he was able to keep together such a disparate group of people under one banner.

*Jake Kim, (M.Div., 1998)  
Rockford, Illinois*



I remember the closing communion service of my senior year, just after the Columbine tragedy. Dr. Gillespie gave his entire sermon from behind the communion table, and I'll never forget one of the things he said: "Do you believe that this bread and this wine was offered even for those killers? Do you? Because if you don't, you have no business going into the ministry."

As a first-year student in the Ph.D. program in homiletics, I told my PR202 precept about this message, and I got choked up, once again. I praise God for Dr. Gillespie's ministry to my classmates, the church as a whole, and to me.

*Chip Hardwick, (M.Div., 1999)  
Beaver Creek, Ohio*



During the summer of my middler year, I was a Theological Student Advisory Delegate (TSAD) to the 210th General Assembly. As is the custom, Princeton held its annual luncheon during the Assembly and invited a TSAD to deliver the opening prayer. Because of the prayer's importance, not to mention its potential to help me find future employment, I stayed up until the wee hours of the night composing my "opus invocation." So intent was I on writing the prayer, that I completely lost track of time and nearly missed the lunch. With only minutes to spare, I sprinted to the Assembly hotel—a rumpled invocation in my hand. By the time I arrived, the alumni/ae had been waiting almost a quarter of an hour. Some members of the board were visibly irritated and had suggested that Dr. Gillespie simply offer a quick prayer so that lunch might begin. Dr. Gillespie was intransigent. "The luncheon would wait for the TSAD."

When I arrived, Dr. Gillespie leaned over and whispered, "Son, give 'em heaven." My prayer, of course, did not turn out to be the masterpiece I had hoped for. But on that hot summer day, I learned that patience is, indeed, a presidential virtue.

*Graham Baird, (M.Div., 2000)  
San Antonio, Texas*



Prior to my field education assignment in South Africa, I had an engaging conversation with Dr. Gillespie as he shared with me his wonderful memories of that country. As we concluded our talk, Dr. Gillespie said, "Rhonda,

after you experience Africa, you will never be the same."

One night on safari, I took a walk toward the river. The night was so dark, I could only see by my flashlight. To the sound of rushing water, I looked up at the most beautiful starry sky I have ever seen. It seemed so close that I instinctively reached up to touch the Milky Way.

I felt the nearness of God. With tears streaming down, I remembered Dr. Gillespie's words. I will never be the same.

*Rhonda Y. Britton, (M.Div., 2002)  
New Glasgow, Nova Scotia*



I remember a noontime forum in 2001, at which President Gillespie spoke on Amendment O—the same-sex marriage proposal being considered by the Presbyterian Church. Obviously a painful and divisive issue, President Gillespie was involved at the national level in opposition to the eventually defeated proposal.

After his speech, a colleague of mine remarked, "You know, I completely disagree with him at every level, but I have so much respect for him; he stepped up, said what he believed, and didn't apologize for it."

Dr. Gillespie shared with me that his secretary had received an email that morning from a student, expressing her disappointment with Dr. Gillespie that as one called to represent all students, he was not advocating a more neutral stance on the referendum. With an obviously grieved expression, he simply said, "But I can't possibly represent all students! It's impossible, and what's more it's inappropriate; I'm called to represent Christ and Christ alone—and that the best I can!"

*Andy Lucas, (M.Div., 2002)  
Los Angeles, California*



I was visiting PTS on a seminar weekend for prospective students. I asked one of the campus hosts to show me where Dr. Gillespie's office was. We went there and asked if Dr. Gillespie was available. To this day, it still impresses me that he took the time to stop whatever he was doing and meet with me for about a half hour. It was a wonderful conversation that showed me that he cares about students even before they're students.

*Andy Kort, (M.Div., 2003)  
Larchmont, New York*

# Called for Such a Time as This

## The Presidency of Thomas W. Gillespie

*F*or Thomas W. Gillespie, a presidency is a calling. As he heard God's call to the pastorates of the Garden Grove Presbyterian Church in Garden Grove, California, and the First Presbyterian Church in Burlingame, California, he heard it, too, in the invitation of the Board of Trustees to become Princeton Seminary's fifth president in 1983.

The story of his presidency, told in the pages of this issue of *inSpire* in photographs and in the words of alumni/ae, faculty, board members, and staff, is a story of building and development—of relationships, of academic scholarship, of campus facilities, of a worshiping community, of a worldwide network of ministry. During Gillespie's tenure, Princeton Seminary entered a new century, celebrated a growing and enriching diversity in its students and faculty, mourned and ministered to a nation's national tragedy on 9/11, and contributed to theological scholarship worldwide and to the mission of the international church. As the Seminary's leader, Gillespie did not carry this responsibility alone. He had the valued support, prayers, ideas, and thinking of a wide community of scholars, students, donors, and alumni/ae, of his wife, Barbara, and his three children, and of the wider church. Most important, he would say, he had Jesus Christ as cornerstone, and he accomplished his work to the honor and glory of God.

*InSpire* is pleased to honor President Thomas W. Gillespie, to thank him deeply for his ministry among us, and to wish him and his wife, Barbara, Godspeed in their future years.

Photographs in this feature are from the Seminary's photography archives.

**1928** Thomas W. Gillespie was born on July 18, 1928, in Los Angeles, California, and grew up attending the Vermont Avenue Presbyterian Church in that city.

1946



**1946–1947** Served in the Marine Corps, where a chaplain's ministry led to his own decision to consider a ministerial vocation.

**1951** Graduated from Pepperdine University with a Bachelor of Arts in social science, with a minor in Greek and religion.

**1953** On July 31, 1953, he married Barbara A. Lugenbill, who came to Princeton with him for his senior year in seminary.

1953



# Assessing Tom Gillespie's Academic Legacy

by Peter J. Paris

## Pastoral Leadership

I first met Tom Gillespie in the spring of 1985 when I was trying to decide whether or not to accept the invitation to join the Princeton Seminary faculty. During my first two interviews with him, I was impressed by his questions about my life and work. Toward the end of our second discussion, after I had told him that I was going to accept the invitation, I remember vividly his last question: "Do you feel that God is calling you to accept this position at the seminary?"

I had not been asked such a question at either of the two divinity schools where I had taught previously. Then and now, I think of that question as typifying Tom's view of a seminary—namely, to be in service to the church. Throughout his tenure here, Tom's commitment to that understanding has never wavered. I believe that my colleagues on the faculty agree with that principle, though some might want to nuance it a bit so as not to imply any conflict between serving the church and the academy.

During his presidency, Tom has delivered numerous sermons both on and off the campus. Regularly at convocations and commencements, and weekly in Miller Chapel, he has faithfully demonstrated the relevance of Reformed theology, biblical scholarship, and pastoral sensitivity to the many problems confronting the contemporary church, the Seminary, and the wider world.

Personally, I have been most moved by those sermons where he shared his personal struggle in accepting his call to the ministry and his strivings to respond appropriately to the major challenges he faced as a pastor. His sermons have served both a teaching and a pastoral function.

Faculty members invariably begin their assessment of Tom's presidency by praising his excellence as a pastor. In times of personal difficulty, his sympathetic understanding and pastoral care have always been extended helpfully, compassionately, and abundantly. All who have been recipients of that grace, including myself, are grateful for his pastoral care.

Similarly, I have never known anyone whose public prayers have been more inspiring than those that Tom offers regularly

when chairing the many meetings needed to accomplish the business of this complex institution. And undoubtedly his prayers, eulogies, and words of comfort at funerals and memorial services in our community have mediated God's grace in the midst of personal grief and collective sorrow.

## Environmental and Procedural Changes

Tom Gillespie's legacy at the Seminary is multifaceted. During his tenure, Princeton has enjoyed many years of financial prosperity. Consequently, he was able to undertake and complete the renovation of many of our historic buildings, including a major restoration of Miller Chapel. Additionally several new buildings were built, including the Luce Library, Scheide and Templeton Halls, and the Witherspoon Apartments, and Erdman Hall was completely redesigned and renovated to be a state-of-the-art continuing education center. Most recently, an underground parking structure was completed. It is not an understatement to say that all of these significant environmental developments have greatly enhanced our common life and mission.

After a few years of trial and error, coupled with much collective learning and discernment, Tom's leadership eventually gave high priority to the goal of computerizing the campus. Much to the pleasure of the faculty, students, and staff, that heavy financial investment in equipment and personnel has



**1954** Graduated from Princeton Theological Seminary and returned to California, where he was ordained by the Presbytery of Los Angeles and was called to plant a new church among the orange groves of Garden Grove. (Dr. Gillespie is in the second row from the bottom, the seventh person from the right.)

**1954–1966** Served as pastor to the Garden Grove congregation, where, he says, "you just announced the time of the worship service, opened the doors, and got out of the way as the post-war baby boom families came flooding in." Tom and Barbara's children, Robyn, William, and Dayle, were born during the Garden Grove years.

**1966** Dr. Gillespie was called to be pastor of the First Presbyterian Church in Burlingame, near San Francisco, a position he held until 1983. Under his leadership, 16 people from the congregation (8 men and 8 women) were called into ministry.

**1971** Dr. Gillespie earned a Ph.D. in New Testament from Claremont Graduate School.

1954

**1962** The Garden Grove church building was completed. At the time, the new church was the largest organizing congregation in southern California Presbyterian history.

enabled Princeton Seminary to participate efficiently in the digital age.

Soon after joining the faculty I learned from senior colleagues that Tom's presidency was contributing steadily to the "democratization" of the Seminary by instituting and supporting such new practices as changing the location of the faculty meetings from the Board Room in Speer Library (where the seating had been arranged by rank) to the Main Lounge of the Mackay Campus Center (with uniform seating for everyone regardless of rank); greatly expanding the agenda of the general faculty meetings and limiting that of the faculty senate and council solely to faculty appointments and promotions; appointing faculty search committees; supporting two important faculty initiatives, namely, codifying the many customary governance practices into a revised faculty manual and establishing an elected faculty Planning and Development Committee; and increasing the size and diversity of the faculty.

### Faculty Development: Expanding Racial and Ethnic Diversity

In my judgment, the most innovative aspect of faculty development under Tom Gillespie's leadership has been the increase in and retention and promotion of racial, ethnic, and gender diversity.

Professor Geddes Hanson was the only African American on the faculty when Tom Gillespie arrived in 1983. Two years later, in 1985, I became the first African American appointed to the faculty under his leadership, and the first occupant of the

Elmer G. Homrighausen Chair in Christian Social Ethics. Soon thereafter, Tom supported the initiative to establish an official liaison between the Seminary and the Afro-American Studies Program at Princeton University.

During Tom's presidency Dr. Hanson was promoted to become the Charlotte W. Newcombe Professor of Congregational Ministry. Also, Dr. Brian Blount was appointed and promoted with tenure through the ranks to full professor in New Testament, and similarly, Dr. Cleophus LaRue joined the faculty and eventually was promoted with tenure to become the Francis Landey Patton Associate Professor of Homiletics. The total number of African Americans on the faculty increased from one to four during Tom's administration.

Under Tom's leadership the Asian presence on our faculty has been expanded and strengthened. Professor Sang Hyun Lee, the first Asian (appointed to the faculty under former president James I. McCord) was tenured and promoted through the ranks to become the first occupant of the Kyung-Chik Han Chair in Systematic Theology. That chair, partly funded by the Young Nak Presbyterian Church in Seoul, Korea, is the first chair at an American seminary to honor an Asian church leader. In 1987, Dr. Choon-Leong Seow, now the Henry Snyder Gehman Professor of Old Testament Language and Literature, joined the faculty

as assistant professor and was promoted



President Gillespie speaking with a faculty member at commencement in 1996

through the ranks with tenure. Three years ago, Ms. Eunny Patricia Lee, instructor in Old Testament, became the first Asian woman to receive a full-time appointment to this faculty, and is presently being reviewed for the position of assistant professor.

Though always fearful of what he once termed the possible "Balkanization" of the Seminary, Tom nonetheless supported the proposal to establish an Asian, Pacific, and Asian American Council comprising faculty, students, and administrators, and modeled on the faculty's Black Concerns Council and Women in Church and Ministry Council. Earlier in his administration, he had supported and implemented the Program for Asian American Theology and Ministry.

Two years ago, Professor Luis Rivera-Pagán, a native of Puerto Rico, became the first Latino appointment to the faculty as professor of ecumenics and mission. Along with two other recent appointments—Dr. Richard Fox Young, the Elmer K. and Ethel R. Timby Associate Professor of the History of Religions, and Dr. Darrell Likens Guder,



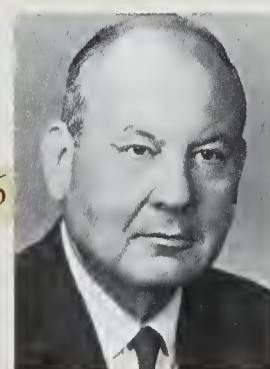
1983

**1972–1978** While pastoring the Burlingame church he also taught as adjunct professor, first at San Francisco Theological Seminary and then at Fuller Theological Seminary.

**1983** Thomas Gillespie was called as Princeton Theological Seminary's fifth president. He was inaugurated in March 1984.

**1983** Princeton Seminary's Program for Asian American Ministry is launched. The Frederick Neumann Memorial Lectureship is established to honor a PTS alum, biblical scholar, missionary, and pastor.

**1986** Two new faculty chairs were established to honor former Princeton Seminary presidents John A. Mackay (below right) and James I. McCord (below left).



1986



the Henry Winters Luce Professor of Missional and Ecumenical Theology—these scholars have made our program in missions, ecumenics, and history of religions one of the strongest at a U.S. seminary. Further still, as evidence of the Seminary's commitment to the goal of increasing the Hispanic/Latino(a) presence in theological education, Tom's leadership has resulted in a significant partnership with Pew Charitable Trusts and Lilly Endowment Inc. to provide a campus office for the Hispanic Theological Initiative, a national initiative to support and train Ph.D.-level Hispanic/Latino(a) scholars and teachers.

In 1991 South Africa native J. Wentzel van Huyssteen joined the faculty as the first occupant of the James I. McCord Chair in Theology and Science. In May, he will bring added distinction to Princeton Seminary by being the first among us ever to give the world-renowned Gifford Lectures in Scotland.

### Welcoming Women to the Faculty

When Tom Gillespie arrived in 1983, Princeton's faculty included only three women. Dr. Freda A. Gardner, professor of Christian education emerita and director of the School of Christian Education emerita, had joined her male colleagues in 1961. The first woman tenured by this faculty, she was promoted to full professor during Tom's presidency.

Similarly, Dr.

Katharine Doob Sakenfeld had joined the faculty in 1972 as assistant professor in Old Testament literature and exegesis. In Tom's second year as president, he appointed her to be the director of the Ph.D. Studies Program, which her administration has strengthened greatly. She earned promotion to full professor and now occupies the William Albright Eisenberger Chair in Old Testament and Exegesis.

The third woman on the faculty at the time of Tom's arrival was Dr. Kathleen Elizabeth McVey who, under his leadership, was promoted through the ranks to become the Joseph Ross Stevenson Professor of Church History. One other woman scholar, Elizabeth Gordon Edwards, taught generations of Princeton seminarians Greek and New Testament exegesis as assistant professor of New Testament.

Though appointed by then-president McCord as the first woman to join the faculty at the rank of full professor and the first occupant of the Hazel Thompson McCord Chair in Historical Theology, Dr. Jane Dempsey Douglass arrived at PTS in 1985. Subsequently, she became president of the World Alliance of Reformed Churches and brought great distinction to the Seminary through her leadership in that context.

Three women joined the faculty during Tom's presidency at the rank of associate professor, later promoted accordingly to full professorships. Abigail Rian Evans was promoted to become the Charlotte W. Newcombe Professor of Practical Theology and academic coordi-

nator of field education; Beverly Roberts Gaventa became the Helen H.P. Manson Professor of New Testament Literature and Exegesis; Dr. Elsie Anne McKee followed her mentor, Dr. Edward A. Dowey, as the Archibald Alexander Professor of Reformation Studies and the History of Worship.

The following women presently have the rank of associate professor with tenure: Dr. Ellen Charry, the Margaret W. Harmon Associate Professor of Systematic Theology; Dr. Kenda Creasy Dean, associate professor of youth, church, and culture and director of the Tennent School of Christian Education; Dr. Nancy Duff, associate professor of theological ethics; Dr. Nancy Lammers Gross, the Arthur Sarell Rudd Associate Professor of Speech Communication in Ministry; and Dr. Deborah van Deusen Hunsinger, associate professor of pastoral theology.

In recent years, Dr. Sally Ann Brown joined the faculty as assistant professor of preaching and worship and Dr. Jacqueline Lapsley as assistant professor of Old Testament.

In sum, eleven women joined Princeton Seminary's faculty under Tom Gillespie's presidency and ten of them have been tenured in due course, plus one other who was here prior to his arrival. Though a dozen other faculty members (eight women and four men) did not receive tenure during his presidency, many of them obtained significant posts elsewhere, making excellent contributions to the theological academy and thus to the church in both scholarship and academic administration.

**Summer 1986**  
Renovation of Stuart Hall interior begins; completed spring of 1987.



1986

**Spring 1987** PTS offers first computer-related course—"The Bible and the Computer."

**1987** The Campaign for Princeton Theological Seminary, on the occasion of its 175th anniversary, raises in excess of \$22 million to support the renovation of Stuart Hall, the Mackay Campus Center, and Hodge Hall; construction of new multipurpose building Templeton Hall, and Luce Library, and the endowment of the Program for Asian American Theology and Ministry.

**1987–1988** Princeton Theological Seminary celebrates its 175th anniversary with lectures, concerts, and celebratory events during the academic year.

**Spring 1989** The Kyung-Chik Han Chair in Systematic Theology is endowed, believed to be the first chair given to an American seminary in honor of an Asian Christian. (Right: Dr. Gillespie with Dr. Han)



1989

## Constructive Conflict

Alas, tensions and conflicts are never far from the surface in academe, as it is the locus of many strong opinions. Uneasy relationships exist between every faculty and its administration, and this seminary has been no exception. As one might expect, some of the conflicts here have mirrored the conflicts in the church, the most obvious one being that pertaining to sexuality and ordination. Another conflict, however, concerns administrative style. For example, Tom has preferred to keep the domains of the Board of Trustees, the administration, and the faculty separate from one another, with the president as the sole mediator. That functional divide has remained an unresolved issue between him and the faculty. During this past academic year, however, Tom has demonstrated a different, more open, spirit on this matter, which culminated in a historic meeting in January. At that time, the faculty and key officers of the administration and the Board of Trustees met to discuss the financial state of the Seminary. The genuine openness at that meeting greatly enhanced the morale of everyone concerned.

## Academic Enhancements

Space does not permit naming the many superb contributions to and by the faculty during Tom's presidency. Suffice it to say that by all measures of excellence, this faculty is widely acclaimed both nationally and internationally. Its scholarly publications, distinguished lectureships, leadership in professional soci-

eties, and numerous honors and awards attest to that fact. Clearly, the preservation of its reputation is due in large part to the generous support of Tom Gillespie's leadership, expressed through the provision of regular sabbaticals, funds for research, travel to academic and professional conferences, and other types of institutional assistance, not the least of which has been provision for student research assistants. It should also be noted that under Tom's presidency all inaugural addresses have been published in the *Princeton Seminary Bulletin* for the benefit of our alumni/ae.

Tom is strongly applauded by the faculty for having strengthened the Th.M. degree program in providing 20 international scholarships, and for preserving an excellent Ph.D. program through the development of competitive fellowships for our students.

In addition to his support for the Center of Theological Inquiry, which has benefited many faculty members over the years, he has established two research centers here at the Seminary—the Karl Barth Center and the Abraham Kuyper Center—both of which are linked to the Special Collections Department of the library. Through a special endowment fund for the Kuyper Center, a generous award is given annually to a public theologian. This spring, the Kuyper Prize recipient was Prime Minister Jan Peter Balkenende of The Netherlands (see page 9).

Tom's presidency has enabled the Seminary community to gain greater

awareness of the importance of doing ministry in a global context. He has supported international field education placements and internships in Asia, Africa, Latin America, Europe, and the Caribbean. He has also developed and nurtured an excellent summer partnership with St. Andrews University in Scotland.

In 1986, the Seminary's alumni/ae provided a generous gift to establish a chair in world Christianity named in honor of our third president, Dr. John A. Mackay. The chair provides the opportunity for the annual appointment of a distinguished international visiting scholar from outside North America and western Europe to enhance the Seminary's exposure to and interaction with new voices and issues in the global church.

Finally, the expansion of democracy within the faculty under Tom's leadership invites openness and debate about all matters pertaining to our common life and mission. I think all would agree that Tom's understanding of his presidency has compelled him to keep the Seminary focused on its mission of being in the service of the church. To that end he has exercised unwavering courage and unflinching perseverance. He leaves Princeton Seminary greatly strengthened in all dimensions of its life and mission. ■

*Peter J. Paris is the Elmer G. Homrighausen Professor of Christian Social Ethics at Princeton Seminary.*

1991



1992



1993



**Fall 1992** Under President Gillespie's leadership, new requirements are established for the M.Div. program, semester hours increase from 78 to 90, and field education receives academic credit.

**Summer 1993** Brown Hall, a dormitory built in 1865, is renovated. It wins a historic preservation award from the Princeton Historical Society.

# Building a Healthy Board of Trustees

by Robert M. Adams

One of the first things that Thomas W. Gillespie did as president of Princeton Theological Seminary was to persuade the Board of Trustees to conduct its winter meeting, in January 1984, as a retreat in which we reviewed, both candidly and comprehensively, the responsibilities and functioning of the board. He arranged for this review to be facilitated by an executive of the Association of Governing Boards of Universities and Colleges.

The discussions we had in that meeting changed the board profoundly. During my previous years of service on the board, it had been an organization in which most members, and even many whole committees, did little more than listen to reports and vote to adopt recommendations from the Seminary's administration. After the retreat, serving on the board rapidly became more interesting and more demanding.

The changes were most evident in committees, in which recommendations that previously would only have been heard and approved were seriously, and not uncritically, discussed; in which suggestions were welcomed from trustees; and through which, in consequence, trustees felt a growing sense

of responsibility and involvement in the Seminary's mission.

These changes were chiefly inspired, as we all recognized, by Dr. Gillespie's openness and desire for our participation, and by his conviction that the Seminary and its staff need to be genuinely accountable to a group that embodies the institution's Presbyterian identity and is committed specifically to Princeton Seminary and comprehensively to the mission of the church, in a thoughtfully critical as well as generously supportive way. In dealing with the trustees throughout all the years of his presidency, Dr. Gillespie has never tired of expressing this conviction, and working with us to give it reality.

Even in the board's Committee on Academic Affairs, in whose province the leading roles of the president and the faculty are most strongly defined and claim the most careful respect from trustees, President Gillespie has rarely come to a meeting without matters on which he really wanted the advice and perspectives of trustees, and has often gone away clearly pleased to have fresh approaches to discuss with the faculty. His conviction in this matter has led to a parallel structuring of administrative



Dr. Gillespie visits with former Congressman William H. Gray, PTS Class of 1970, at the Seminary's 175th anniversary celebration.

President and Mrs. Gillespie in a recent photo.



departments and board committees, so that the Seminary's senior administrators regularly have occasion to review their programs and operations with knowledgeable trustees.

During the Gillespie years, significant things have happened on campus because of the work, and thinking, of board committees. It is widely known that the momentously successful management of the Seminary's endowment has long been a direct responsibility of the trustee Committees on Financial Affairs and

1993



**Fall 1993** The Princeton Seminary Touring Choir is reestablished, and begins weekly visits to churches to participate in worship and share students' faith stories.

**1993** President Gillespie receives the Four Chaplains Legion of Honor Award.

**1993** His Holiness Abuna Paulos, patriarch of the Ethiopian Orthodox Church and a PTS graduate, returns to campus and is hosted by President Gillespie as part of a two-week visit to the United States and the United Nations.



1995

**Spring 1994** President Gillespie publishes his book *The First Theologians: A Study in Early Christian Prophecy* with the William B. Eerdmans Publishing Company.

**December 1994** Henry Luce III Library is dedicated; it houses a doctoral suite, study space for visiting scholars, and a rare book room for the Seminary's archives and special collections.

**1995** The Institute for Youth Ministry is established to offer specialized degree and nondegree training for church leaders who work with youth.

**October 1995** The Seminary's new center for children opens and in May 2000 is dedicated and named to honor Carol Gray Dupree, the daughter of an alumnus. It offers childcare services for children of students, faculty, and staff.

**1997** The Center for Barth Studies is established. Its mission is to collect works by and about the Reformed theological giant for the use of scholars around the world.

Investment, led until his retirement from the board by the legendary Sir John Templeton. Less well known may be the initiative of those committees in leading the board to employ the Seminary's first full-time investment officer to enable us to take fuller and more systematic advantage of the increasingly sophisticated investment strategies available to major institutions. No one will be surprised to hear that the board, and its Seminary Relations Committee, have played a major part in planning and leading the institution's capital fund campaigns, and that the trustees' Library Committee was highly instrumental in the planning of the new Luce Library. Many may not know, however, that the creation of the Carol Gray Dupree Center for Children and the Seminary's new parking garage were largely due to the inspiration and advocacy of the board's Committees on Student Affairs and Facilities, respectively (with strong support, in the former case, from the Alumni/ae Association Executive Council).

In another quiet but important development, President Gillespie worked with leaders of the board to bring into being a new

### Service and Awards in the Church and Academy

President Gillespie has been active in the courts of the Presbyterian Church USA and has been granted honorary degrees from several academic institutions during his presidency.

Grove City College, Grove City, Pennsylvania, D.D.  
Theological Academy of the Debrecen Reformed College, Debrecen, Hungary, Th.D.  
Gaspar Karoli Reformed University, Budapest, Hungary, D.Th.  
Soong Sil University, Seoul, Korea, D.Phil.  
University of St. Andrews, St. Andrews, Scotland, D.D.  
King College, Bristol, Tennessee, L.H.D.

Chair of the 190th General Assembly Committee on Ordination  
Member and Chair of the Committee on Theological Education, Presbyterian Church (USA)  
Chair of the Committee on Ministry and Moderator of the Presbytery of San Francisco  
Member of the Committee on Ministry of the Presbytery of New Brunswick

trustee Committee on Personnel, which has been instrumental in clarifying and professionalizing the Seminary's employment policies and relations. And when faculty, students, and administration recognized a need for a substantial upgrading of the institution's information technology systems, the enthusiasm kindled in the board's Administrative Committee, and its new Committee on Information Technology, made possible the major financial support and new administrative structures that have enabled Princeton Seminary to begin the twenty-first century well-resourced in this important area.

President Gillespie has been intimately involved in all of these accomplishments, of course, and without his strong support none of them would have been possible. Just as important as his specific

support of particular initiatives, however, has been his more general success in enabling a talented group of ministers and lay people to form an effective Board of Trustees, through his teaching and empowerment, and through his (and Barbara Gillespie's) warm friendship and pastoral support for trustees and their spouses. Our deepest gratitude, heartfelt prayers, and best wishes for God's richest blessings go with them in their retirement. ■

*The Reverend Dr. Robert M. Adams is professor of philosophy at Yale University and a member of the PTS Board of Trustees, which he chaired from 1996 to 2001. He is a 1962 graduate of Princeton Seminary.*

1997



**Fall 1997** Witherspoon Apartments open, providing a residential facility for second-career students.

**1998** All PTS campus dormitories and apartments are wired for Internet access.

**1998** The Abraham Kuyper Prize and Lecture are established to honor a scholar or a community leader who has contributed to the development of Reformed theology, particularly as it bears on the spheres of public life. It is named for Abraham Kuyper, a Dutch theologian and church leader who was former prime minister of The Netherlands and founder of the Free University of Amsterdam. (Right, left to right: Dr. Gillespie, John Witte, recipient of the 1998 Kuyper Prize, and Rimmer de Vries, its donor.)



1998

1998



**Fall 1998** Newly renovated and redesigned Erdman Hall opens its doors as the Seminary's Center of Continuing Education.

**September 1999** The Hispanic Theological Initiative, a program to provide Hispanic/Latino(a) scholars for the academy and the church, makes Princeton's campus its home. (Below, left to right: Dr. Geddes Hanson, Dr. Luis Rivera-Pagán, Dr. Justo Gonzalez, and President Gillespie.)

1999



# Making a Home for the Princeton Seminary Family Barbara Gillespie's Graceful Calling

by Barbara A. Chaapel

The first time Barbara Gillespie invited her husband's classmate Jim Armstrong (now PTS's academic dean) to dinner, it was to an attic apartment she and Tom Gillespie shared at 86 Stockton Street. Tom was a senior at Princeton Seminary and they were newlyweds. "I served waffles I made on a hotplate," she remembers, laughing, "and it was hotter and more humid than I thought weather could be!"

That was in 1953. Exactly 30 years later, she and Tom moved back to Princeton, this time to 86 Mercer Street, into Springdale, the home she and Princeton's fifth president would make their own for the next 21 years. "We didn't go very far," she quipped, "though the state of California was in between!"

That gracious hospitality first shared over a hotplate in a hot attic room has been one of Barbara Gillespie's greatest gifts to Princeton Seminary. Her guests, from students and seminary spouses to world church leaders and prime ministers, have been welcomed into a lovely and a loving home where they were fed, listened to, and made to feel at home.

Barbara met Tom Gillespie at the Vermont Avenue Presbyterian Church in Los Angeles. They had their first date when she was only 15, but parted when Tom went on to college at Pepperdine. ("He thought he was robbing the cradle," Barbara explains.) She caught up with him again when she went to Pepperdine after two years at Los Angeles City College, and they were engaged

when Tom headed east to Princeton Seminary in 1951. They married after his middler year and returned together to the attic apartment, and a bathroom shared with the couple across the hall.

It was during that year in Princeton that Barbara began to learn what being a minister's wife would be like. She taught elementary school while Tom finished seminary, and taught Sunday school at the small Medford Lakes, New Jersey, church where he worked as a student pastor. She remembers visits to Springdale where Mrs. John Mackay hosted coffees and lectures for seminary wives. "I remember a big Victorian house, with photographs of the Mackays' travels decorating the rooms," she says. "I especially remember Dr. George Hendry's lectures—he was so clear, and so gracious."

Literally just before Barbara and Tom left Princeton after his graduation the next spring, she took one last photograph: a picture of Springdale. "I never dreamed I'd see it again, let alone live in it," she says.

The California years between Barbara Gillespie's Princeton addresses were busy, lively years. The Gillespies began a new church in Garden Grove, her husband pastored an established one in Burlingame, and they raised a family of three children (daughters Robyn and Dayle and son William).

At Burlingame Barbara says she "learned that being the wife of a pastor of a large church is like being a CEO's wife: there are things you have to do that you may not like very much, but you do them because it's a way to support your spouse." She credits that

congregation with teaching her to organize and to lead, which, in retrospect, she knows helped a lot in her role as Princeton Seminary's first lady.

She became involved with the women of the church in service projects, taught in the nursery school, helped found a women's retreat, and participated in leadership of small groups for women, which are still part of that church's ministry. "Those groups were very gratifying to me," she says. "They were a place where women could talk freely about how they felt about the sermon, the Bible, their faith. We felt free to ask any question, even to say that something was nonsense!"

Barbara was quick to say that Tom "was very supportive of me; he often watched the kids while I was at church."

When the call came to Tom Gillespie to become Princeton's fifth president in 1983, leaving Burlingame to move back across the continent was unexpected and exciting, yet not easy for Barbara. "It was hard to leave everyone I knew. But it was a calling," she says, "for me as well as for Tom." They were already partly packed up by the time of their older daughter Robyn's July 31st wedding, with the reception hosted in their backyard!

"We slept on the floor that last night in Burlingame," Barbara remembers. "Then we flew across country; I remember I did stitching on the plane. I also remember one of the flight attendants asking me where my home was. I said it had been California, but I was moving to New Jersey. She was incredulous: 'You're moving from the Bay area to New Jersey?!' When she found out it was to Princeton, she visibly relaxed!"

The Gillespies moved into a Springdale that Barbara had renovated from afar, choos-

**September 2000** The Henry Winters Luce Foundation awards PTS with a grant of \$2,000,000 to establish the Henry Luce III Professorship in Theology and the Arts.

**March 2000** PTS inaugurates an annual Dr. Martin Luther King Jr. Lectureship. Dr. Katie Geneva Cannon (pictured below) is the inaugural lecturer.

**January 2001** The Institute for Youth Ministry establishes the Bridges Project with a grant from Lilly Endowment Inc. The project will develop a body of research on effective, life-giving practices of youth ministry.

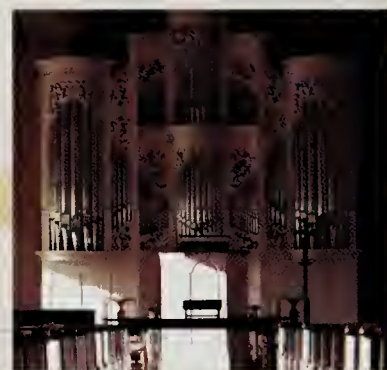
2000



**October 2000** The restoration of Miller Chapel and construction of Scheide Hall were completed after a successful campaign that raised \$7.5 million. Under Dr. Gillespie's leadership, the chapel was returned to its original "meeting house" architecture with a central pulpit, and a new tracker organ was installed. Miller Chapel was recognized by the Historical Society of Princeton for its historic renovation, and as the oldest house of worship in continuous use in Princeton.

**February 2001** The Joe R. Engle Organ was dedicated in a service of worship for the Seminary community in Miller Chapel.

2001



ing warm colonial colors to replace the white walls, and furnishing the home with the antiques that Barbara loves. "It's been a wonderful old house, very easy to live in," Barbara says. "I love the garden, and we love to entertain here."

A good thing! As the president's wife, she has been called on to do lots of entertaining. From an annual Christmas party for Seminary staff and faculty; to receptions for new students and returning alumni/ae; to dinner parties for the likes of scholars Richard R. Niebuhr, Wolfhart Pannenberg, and Elaine Pagels, Prime Minister Balkenende of The Netherlands, and Cardinal Cassidy of the Roman Catholic Church—Barbara Gillespie has rolled out the red carpet for the Seminary's many guests.

A favorite memory is when she and President Gillespie hosted Dr. Kyung-Chik Han, a distinguished alumnus from Korea who founded the largest church in Seoul.

"He was here for lunch and I worried about what to serve him," she says. "I knew there had to be some rice, and I was concerned that it be cooked properly. David [Coverdale, the head cook at PTS dining services] and I put our heads together and must have done a good job because I received a compliment on my rice from Dr. Han. That made my day!"

In addition to making PTS's guests feel at home, the contributions Barbara feels best about include resurrecting the Seminary's archival treasures and portraits (buried away in library closets), including a set of old photographs of early Seminary buildings that now hang in Templeton Hall. She also gave caring oversight to the renovation of the Main and Stevenson Lounges in the Mackay

Campus Center, making them lighter and brighter, and to the redesign of the Main Dining Room.

And whenever she was in town on weekday mornings at 10:00, she attended chapel services with the Seminary community in Miller Chapel. "It's important to let students know that I believe in this faith and in the church they are learning to lead," she says.

Barbara Gillespie has loved her time at Princeton Seminary. She has loved the travel, accompanying Tom to represent the Seminary abroad, visiting churches and universities in Scotland, Korea, South Africa, Israel, Hungary, Brazil, and Switzerland.

"Traveling to meet Christians in their churches and schools is very different than just being a tourist," she explains. "You see a different side of people when you worship with them."

And she has loved the PTS people she has met and gotten to know, some of whom have recently died. "I still miss [trustees] Bryant Kirkland and Jane Irwin, and [professor] Don Juel. Sometimes I catch myself saying, 'I'll have to ask Don about this,' and then I realize I'll have to wait a while to ask him."

It is with mixed feelings that Barbara will leave her role as mistress of Springdale and first lady of Princeton Seminary. There are some things she won't miss, like strangers driving around the circular driveway in front of Springdale to look at the house, or an alum perched on her back porch taking photographs, or as Hazel McCord (wife of former president James McCord) once related, students sunning themselves in the backyard.

"I'll miss things like my morning walks with [faculty wives] Lynda Juel and Mary Ann Miller; I'll miss the garden, and sitting

on the back porch. I'll miss the students, and this house that has been home to my family and the Seminary's family."

The Gillespies aren't leaving Princeton, though. "Princeton is home, now, with Dayle and her husband and our granddaughters Emilia and Alexandra living here," she says. "And the California we grew up in no longer exists. There's too much traffic, too many people."

They are building a new house in town, and Barbara looks forward to taking her time to decorate it, and to planting her own garden.

She hopes to get more involved in Nassau Presbyterian Church in Princeton, where she is an elder, perhaps teaching Sunday school and volunteering with The Crisis Ministry. She wants to do more knitting and quilting, and certainly to travel with her husband. But mostly she looks forward to just doing nothing if she feels like it!

She wishes the new residents of Springdale well: "I hope they will feel as comfortable in it as we have, and I hope they will love the Seminary as Tom and I always will. It has been such a privilege to be here."

When June 30 comes, the PTS community, for its part, will miss the gracious woman who has hosted its guests, cared for its historical treasures, and beautified its buildings. Whether talking with Prime Minister Balkenende at a formal lunch in her dining room, or stroking the family's orange cat Cluny who propels himself unannounced onto her lap during morning conversations with neighbors, Barbara Gillespie has lived her calling with grace and humor. "It's really been fun." ■

2003



**Spring 2003** A four-year sabbath renewal project for pastoral excellence is initiated at Princeton through a Lilly Endowment Inc. grant.

**May 2003** A new three-tier parking garage is completed and dedicated with a campus-wide cookout, and Barbara Gillespie's maiden voyage on Dean Jeff O'Grady's Harley!

2001



**September 2001** Two weeks after the World Trade Center attack, President Gillespie invited Imam Hamad Chebli, the leader of the Islamic Society of Central New Jersey, to speak to the Seminary community in a worship service in Miller Chapel. Imam Chebli, the first non-Christian to lead a chapel service at the Seminary, presented President Gillespie and the Seminary with a copy of the Qur'an and told the Seminary community that the only way forward was "to open ourselves to each other in trust, and in so doing, to open ourselves to God."

**February 2002** The Abraham Kuyper Center for Public Theology is founded. It will collect books by and about Kuyper, as well as other resources from the Dutch stream of Reformed theology and resources that bear on the public witness of the church.

## On the Move: Supporting a President

by Donna Kline

"Go for it, Mom" was the advice my son gave me before my interview with president-elect Thomas W. Gillespie for the position of his assistant 21 years ago this spring. Thus encouraged, and both excited and a little daunted by this unexpected opportunity, I accepted the position and transferred from the Seminary's Center of Continuing Education to the President's Office just two weeks before Dr. Gillespie's arrival on September 1, 1983. I have been glad about and challenged by that decision ever since.

Little did I know at the time what lay ahead, which was probably a good thing. Since 1983, by rough count Dr. Gillespie has preached more than 475 times in 335 churches in the U.S. and in Scotland, Hungary, Korea, Japan, Brazil, South Africa, and Canada; addressed 28 presbyteries and 5 synods; spoken at 15 colleges, 9 seminaries, 37 conferences and retreats, and 17 lecture-ships; preached in chapel more than 350 times and at the opening worship service of 20 Institutes of Theology; taught a New Testament course each fall, with the exception of one year, and 9 continuing education seminars; addressed more than 225 alumni/ae gatherings across the nation; presided at more than 167 faculty meetings and, after this May, participated in 63 meetings of the Board of Trustees, delivered 14 opening convocation addresses and a farewell address at commencement to each graduating class since 1984, and presented diplomas to more than 4,400 graduating students.

His presidency has also seen the establishment of the Institute for Youth Ministry, the Joe R. Engle Preaching Institute, and the Barth and Kuyper research centers; the

beginning of our relationship with the Hispanic Theological Initiative; the formation of the Departments of Information Technology and Investment Management, and the renewal of the Seminary's relationship with the Center of Theological Inquiry. Faculty and board development have been important foci of his presidency, with an 85 percent turnover in tenured faculty and a 90 percent change in board membership during his tenure and an increase in the racial-ethnic, gender, and theological diversity of the faculty, as well as the student body.

All of this activity, of course, has involved the President's Office staff. Not too long after transferring to the office, I learned the art of delegating, and among the responsibilities I turned over to the administrative aide were the scheduling of appointments and travel planning for the president. One of my smarter moves! These tasks can challenge one's sanity. Even my predecessor, Emma Rowles, indicated that being free of the responsibility for keeping President McCord's calendar was a major benefit of retirement.

One year, in a feeble attempt to rein Dr. Gillespie in (a.k.a. an exercise in futility), we gave him a pillow for his office with a travel theme (*Route 66, Road Flier, Trails West* fabric) and the inscription "Just Say No." Another time, on a Post-it note affixed to a particularly demanding itinerary, I wrote, "Is this schedule okay with you?" He wrote back, "Yes, but remind me never to do this again." We put the little note in a frame and placed it in his office. That yielded the same results as the pillow.

In and through all these and other activities and accomplishments, however, what has been central to Dr. Gillespie's presidency,



Photo: Loren Pankratz

indeed central to the man himself, is his commitment to Jesus Christ and his church and a passion for the pastoral ministry in particular, and for theological education in general. In large ways and small, day in and day out, he has responded to the significant responsibilities and challenges of the office with dedication, intelligence, and an ease and humor that to this day continue to amaze me. No question, there have been difficult moments along the way, and yet because of the integrity with which Dr. Gillespie has carried out his responsibilities, both in public and in private, my work as his assistant has been not only doable but enjoyable.

I would be seriously remiss if I did not mention Barbara Gillespie and her contribution to her husband's presidency. She has been there for him and for the President's Office staff every step of the way, and her support has been invaluable. Her commitment and contributions to the well being of the Seminary and its community are well known and broadly appreciated. She will be greatly missed.

That it is a privilege to work in the President's Office is, in my judgment, a given. But that it is a pleasure to work here cannot be assumed. That is why I feel incredibly blessed to have experienced both the privilege and the great pleasure of serving Princeton Seminary with President and Mrs. Gillespie these last 21 years. ■

*Donna R. Kline is assistant to the president and secretary of the seminary.*

**May 2003** Dr. Gillespie receives the Ernest Trice Thompson Award from The Presbyterian Outlook Foundation.

**June 2003** Dr. Gillespie preaches at the opening worship service of the Joe R. Engle Institute of Preaching, a new annual weeklong summer conference at PTS to nurture and strengthen the craft of those who preach.

**March 2004** Dr. Jan Peter Balkenende, prime minister of The Netherlands, visits Princeton Seminary, where President and Mrs. Gillespie are his hosts. He receives the Abraham Kuyper Prize for Excellence in Reformed Theology and Public Life.

**May 2004** Dr. Gillespie gives his final farewell words to a PTS graduating class at commencement ceremonies.

**June 30, 2004** Thomas W. Gillespie retires as Princeton Seminary's fifth president.

# Class notes

Class Notes may be edited for length or clarity, and should include the writer's name, degree(s), year(s) of graduation, address, and telephone number. We receive many class notes and try to print them all, but because the magazine is published three times a year, that is not always possible.

Photographs are welcome, but upon discretion of the editor may not be used due to the quality of the photograph or space limitations. Photographs may be submitted electronically as long as they are a high-quality resolution of at least 300 dpi.

## Key to Abbreviations:

Upper-case letters designate degrees earned at PTS:

M.Div.	B	D.Min.	P
M.R.E.	E	Th.D.	D
M.A.	E	Ph.D.	D
Th.M.	M		

Special undergraduate student U

Special graduate student G

When an alumnus/a did not receive a degree, a lower-case letter corresponding to those above designates the course of study.

**1936 John A. Lampe (b)** has published a book about the Bible, *A Message for You and Me*. It is written to assist people who know of the Bible, but know nothing about it—"to present in the plainest language what the Bible is all about."

**1943 Donald R. Fletcher (B)** writes, "I am happy to have my book on the writing of Luke's Gospel, *I, Lukas, Wrote the Book*, finally in print and published by XLibris. I am looking forward to getting out the next one."

**1944 Norman Robinson (B)** divides his time between Florida and Pennsylvania. He recently played in Boston at the national United States Tennis Association's grass tennis tournament for men 85-plus. He hopes to make it to his 60th reunion this spring.

**1945 John David Burton (B, '51M)** is completing 20 years of interim ministry. He still enjoys writing and publishing books.

**David B. Watermulder (B, '48M)** was a guest of honor and featured speaker at a banquet in October celebrating the bicentennial of the First Presbyterian Church in Watertown, New York. He is a former pastor of the church and presided over its 150th anniversary 50 years ago.

**1947 Lillian Cassel Driskill (B)**

celebrated her 92nd birthday on March 9, 2004, with friends and family at Westminster Gardens in Duarte, California.

**1953 Ormond L. Hampton Jr. (B)** has retired to Fort Myers, Florida, after serving six interim ministries.

**1954 Charles J. Dougherty (B)** is a supply preacher. He finished a two-year interim at Seneca Presbyterian Church in Seneca, South Carolina, and is now doing retreats and speaking engagements around the country on the healing power of humor.



**Willard F. Rahn (B)** has completed 16 years as chaplain in a UCC facility in Williamsport, Maryland. He writes that he hopes to continue ministering until he is age 80.

**1955 Elbert L. Nelson Jr. (B)** has enjoyed raising registered Polled Hereford cattle since his retirement. He writes, "My children enjoy calling me the pastor of the pasture!" ▼



**1957 Kayton R. Palmer** serves Shiloh Bethany Presbyterian Church in Columbia Heights, Minnesota, every other Sunday, and other congregations as called upon.

**1958** In June, **Jack A. Kyle (B)** retired from Polk Center, where he provided ministry as facility chaplaincy program director. He is on contract with the Pennsylvania Council of Churches on a part-time basis, providing integrating services to people with disabilities.

Both **Charles (B)** and **Thalia ('56E) Munion** are enjoying retirement. They write, "We are able to spend more time now at our summer cottage in Maine. We are active at our New Hampshire church—Charles does supply in area pulpits in New Hampshire and Maine. We have three daughters and one grandson."

**Stan Tate (B)** writes, "I am grateful. It appears being retired hasn't slowed me or

## Class notes

my wife of 50 years, Lynn, down very much. As a bioethicist, I conducted a workshop for physicians and nurses in February, and I celebrate the Eucharist once a month in the church where I served as vicar 30 years ago."

**1959 Bryce Little Jr. (B)** retired in June 2001 as executive presbyter of San Gabriel Presbytery. He and his wife, Phyllis, were appointed as PCUSA international mission volunteers serving as regional liaisons to Portugal and Spain. They have just completed their first two-year term and are beginning a second one.

They work with PCUSA Partner Presbyteries (Northern Waters, Cherokee, Northern Kansas, and Wabash Valley) as these presbyteries relate to either the Presbyterian Church of Portugal or the Spanish Evangelical Church (Presbyterian and Methodist in background). Their residence is in the Sacramento area. They make two mission trips to Spain and Portugal a year. Little is now a member of Sacramento Presbytery. His email address is [bpittle@earthlink.net](mailto:bpittle@earthlink.net).

**Bruce Porter (B)** retired on December 31, after serving for 20 years as pastor and head of staff of the Church of the Palms in Sarasota, Florida.

**John G. Weber (B)** writes, "With the retirement of the Reverend **Harold Johnson ('64B)**, I retire again after four years as parish associate at the First Presbyterian Church in Boonton, New Jersey. Previous to that I served as pastoral care department chair at Morristown Memorial Hospital for 28 years."

**1961 Joseph T. Hourani (M, '82P)** retired from the pastorate of Elmer Presbyterian Church in 1993 and is presently a part-time minister of pastoral care at the Presbyterian Church of Woodbury, New Jersey.

**George B. Johnson (B)** has retired after serving the First Welsh Presbyterian Church of Wilkes-Barre, Pennsylvania,

for 31 years. He is currently living in Warren, Pennsylvania, and serving as a parish associate at the First Presbyterian Church in Warren.

**Bruce W.H. Urich (B)** reports that at age 72 he is enjoying the good life in Orlando, Florida, but it is not as easy as when he wrote two years ago because he has been made dean of a new college that he was allowed to name: Christian College of Florida. He is guiding the college through licensure and accreditation, which will take about ten years. He remains dean of Florida Christian University (the overall parent school) that also includes Florida Theological Seminary, where he remains dean and professor of pastoral care, Bible, theology, church history, and homiletics. He is still working part time as a paralegal in his son's law office, and he remains stated supply of St. John's Presbyterian Church in Orlando, Florida. ▼



**1962 Jerome W. Berryman (B, '96P)** published five volumes of *The Complete Guide to Godly Play* in 2002 and 2003. He says that "more are on the way!"

**Otto M. Zingg (B)** writes, "We have just completed a great year of volunteer service at the Ghost Ranch facility in Santa Fe, New Mexico, and are moving into Bristol Village, a lively retirement community in Waverly, Ohio, near our three sons and two granddaughters. Next fall we will begin nine months of volunteer service at McCormick Seminary in Chicago, working with international students, continuing education, and endowment records. Our retirement years are so rich and full, thanks be to God!"

**1964 S. David Garber (M, '74D)** is district minister of nine Mennonite churches in the Johnstown-Somerset, Pennsylvania, area.

**W. Harvey Jenkins Jr. (B)** was honorably retired March 8, 2004, as executive presbyter of the Presbytery of Florida. Jenkins lives in Panama City Beach, Florida.

**1966 Elinor Kirkland Hite (E)** serves as chair of the Presbyterian Foundation Board and continues to work as director of human resources at Jenner and Block, a national law firm.

**1967 William N. Jackson (M)** has published *More Than a Wish: Sermons at Shadyside Presbyterian Church*, a collection of 25 reflective sermons that he says inspire, elevate, and even occasionally amuse.

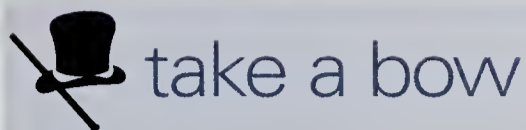
**Delores Ferguson Richardson (M)**, pastor of Bunton Memorial CME Church in Washington, D.C., has published a book—*Men Inspiring Students to Enjoy Reading Scripture*, (Wyndham Hall Press, 2003). According to Charles Bartow, professor of speech communication in ministry at PTS, the book is "full of spiritual insight, deep in thought and simple in presentation, and user-friendly."

**Charles L. Ringe III (B)** retired in December as pastor of Community Presbyterian Church in Chester, New Jersey, and as stated clerk of Newton Presbytery, which covers Warren, Sussex, Morris, and part of Hunterdon Counties.

**Ted Voelker (B, '69M)** is happily retired and playing in three bands, singing in two choruses, and doing occasional supply preaching in New York City and Dutchess County, New York.

**Gordon Williams's (B)** recent book, a daily devotional titled *Spirit-led Days*, was published by Augsburg Fortress Publishers Canada in December 2003. It is a compan-

# Class notes



**Aaron E. Gast ('53B)** has been awarded a Certificate of Outstanding Service by the principal and vice chancellor of the University of Edinburgh, Scotland, for his "outstanding contribution, devotion, and commitment to the well-being of the university community through his service as director of the American Friends of the University of Edinburgh (AFUE)." Gast received his Ph.D. at Edinburgh following his graduation from PTS and has served on the board of AFUE for the past 12 years.

**Stan Tate ('58B)** was honored by the University of Idaho last summer for his lifetime work with juveniles, including his service on the Idaho Commission for Juvenile Justice.

**Caleb Johnson ('60B)** was elected on July 27, 2003, in a special tribal election, to the second highest office of the Hopi Tribe in Arizona. As vice chairman he has line authority over the managers who administer the three departments of the Hopi Tribe. He will also serve as CEO of the tribe when the chairman is absent. Prior to his election, Johnson served for ten years on the Hopi tribal council as a representative of his village of Kykotsmovi, Arizona. He also served in the United States Army as a chaplain for 28 years and retired as a colonel in 1989. He was pastor of Winslow Presbyterian Church in Winslow, Arizona, for 11 years and is now pastor of the Hopi Independent Church, a Native American church that his father, the Reverend Fred A. Johnson, started in 1946 on the Hopi reservation.

**Charles Brooks Partee ('60B)** was honored with the 2004 Austin Seminary Association (ASA) Award for Distinguished Service for his contributions to the seminary and to the church at the association's annual meeting and banquet in February. He is the P.C. Rossin Professor of Church History at Pittsburgh Theological Seminary and the author of three books: *Calvin and Classical Philosophy*, *Adventure in Africa: The Story of Don McClure*, and *Encountering God: Christian Faith in Turbulent Times*.

**Jong-Sam Park ('68M)** has been elected the 2003 Distinguished Alumnus of the Year by the University of Southern California School of Social Work.

Cornerstone Presbyterian Church, a new church development in Jackson, New Jersey, won the 2003 Award for Excellence in Evangelism for Presbyterian Churches in the Northeastern USA.

**Rob Morrison ('69B)** is the organizing pastor of the church.

Morrison describes evangelism not as a "hellfire and brimstone" approach, but as holistic, involving "sharing the good news of Jesus, welcoming people to church, participating in the community, initiating service projects, giving at least ten percent of the church budget to mission work, encouraging people to use their talents/gifts, caring for the needs of people, and, most important, making a commitment of faith to Christ as Lord and Savior."

**Paul Mundschenk ('69b)**, professor of philosophy and religious studies at Western Illinois University in Macomb, Illinois, gave the university's 2004 Distinguished Faculty Lecture. His topic—"Spirituality and Religion, Love and War: Whither the Human Future?"—explored the ambiguity of the terms spirituality and religion, two distinct phenomena that most people consider closely related; analyzed and described them as two distinct "styles of response" to the basic nature of the human condition; examined each style in terms of human relationships; and offered predictions for the probability of the convergence and evolution of the two phenomena. Mundschenk, who joined the Western Illinois faculty in 1975, was named the Outstanding Teacher in the College of Arts and Sciences in 1989.

**B. Keith Brewer ('87M)** was named by the General Board of Higher Education and Ministry of the United Methodist Church as the Greater New Jersey Annual Conference recipient of the 2003 Francis Asbury Award for fostering United Methodist ministries in higher education. Brewer is chaplain of the Wesley Foundation, lecturer in both the Department of Religion and the University Center for Human Values, and Fellow of Mathey College at Princeton University. He is in the process of completing his dissertation for the Ph.D. degree in New Testament at Drew University Theological School in Madison, New Jersey.

**Willie Mae Nanton ('90B)**, pastor of Cadwalader Asbury United Methodist Church in Trenton, New Jersey, received the Religion Award from the Trenton chapter of the National Association for the Advancement of Colored People (NAACP) during their Freedom Fund Awards Banquet in October. Nanton is the first woman minister to lead the congregation at Cadwalader Asbury, and is also the first female pastor to serve as president of Concerned Pastors of Trenton and Vicinity. She is active as a counselor in alcohol and drug abuse prevention and in Interfaith Caregivers and Meals on Wheels in Trenton.

ion book to his first book, *Like a Rushing Mighty Wind*. Presently, Williams is a full-time interdenominational evangelist who works with local pastors and churches.

## 1968 William B. Presnell (M)

continues teaching and training at Drew University Theological School and has a private practice as a pastoral counselor and marital and family therapist. He writes, "This is semiretirement!"

**David L. Rathbun (b)** is professor and head of photography in the School of Communications at Grand Valley State University in Allendale, Michigan.

## 1970 Eugene W. Beutel (M, '75P)

was in Panmunjon, Korea, on July 27, 2003, with his wife, Dee, for the observance of the 50th anniversary of the signing of the armistice for the Korean War. The signing took place on Beutel's 26th birthday while

he was in Korea as a chaplain with the 40th Infantry Division.

## James Edward Maddox (B)

serves as senior minister of Rehobeth United Methodist Church in Terrell, North Carolina. His email address is edbrenda@charter.net.

**C. Alton Roberts (M, '84P)** retired in October 2003 after 15 years of service as

## Class notes

pastor of the Lutheran Church of the Holy Spirit in Emmaus, Pennsylvania.

**1971 Vincent Cardarelli (M)** has published his first book, *Toward Serenity* (1st Books). It is a collection of columns he wrote for the *Hunterdon Observer* over a four-year period. *Toward Serenity* offers a practical approach to mental and spiritual well-being.

**John C. Carr (M)** and his wife, Marilyn, visited India in July and August of last year. They enjoyed seeing historic cultural sites, temples, mosques, churches, hospitals, de-addiction and pastoral counseling centers, seminaries, and Mother Teresa's work in Kolkata.

**James Forsythe (M)** has worked for 32-plus years as a prison chaplain, of which 22 were with the Federal Bureau of Prisons and 10-plus with the New York State Department of Corrections.

**Paige M. McRight (B)** became executive presbyter for Central Florida Presbytery in July.

**Randolph Riggs (B)**, pastor of the First Presbyterian Church in Lancaster, Pennsylvania, has received a grant from Lilly Endowment Inc.'s National Clergy Renewal Program. This will enable him to take four months this year for "spiritual, intellectual, and relational renewal."

**Alan G. Stones (B)** serves as interim pastor at the 950-member Church of the Valley in Apple Valley, California.

**1972 Alan R. Blatecky (B, '73M)** is executive director of the San Diego Supercomputer Center in San Diego, California.

**Paul A. DeMotte (B)** teaches Hebrew and Greek at the CERE Seminary in Quetzaltenango, Guatemala. His email address is pauldemottejr@hotmail.com.

**Terry Martinson (B)** writes, "I'm in year 32 as pastor of Old South Union Church (UCC) in South Weymouth, Massachusetts. The youth group of 400-plus helps keep me young!"

**Robert B. Smith (B, '82P)** retired in November 2003 after 31 years in the pastorate to accept a full-time position as instructor in religion and philosophy at Wright State University in Dayton, Ohio. He and his wife, Nancy, continue to reside in Fairborn, Ohio.

**1973 Irene Tokar Skidmore (B)** is minister of Christian education with Ecumenical Ministries in Ellsworth, Kansas.

**1975 Martha E. Bellinger (b)** is a Los Angeles Superior Court commissioner. She presides over a delinquency court in Pomona, California.

**1976 Graham Hart (B, '80M)** is general presbyter of Peace River Presbytery in Southwest Florida.

**1977 David Dempsey (B)**, an ordained elder in the United Methodist Church, recently became pastor of Bellevue Central United Methodist Church in Bellevue, Pennsylvania. He also serves Evergreen United Methodist Church.

**Martin L. Groves (M)** is head of philosophy, theology, and religion at Oxford Brookes University in Oxford, England. He became a Roman Catholic in 2001.

**1979 Robert L. Crall (B)** is supervisory command chaplain at the navy's training support center in the Great Lakes, home of the advanced schools where the navy's enlisted surface force is trained.

**Richard C. Hart (B)** serves as pastor of Trinity Presbyterian Church in Valdosta, Georgia.

**1980 Gregory M. Anderson (B)** is spending his sabbatical year teaching



Meet PTS's new alumni/ae trustee, Kathy J. Nelson ('80B, '86M, '92P), pastor and head of staff of the First Presbyterian Church in Dayton, New Jersey. She was elected by her fellow graduates by ballot this spring. She will serve a three-year term on the Seminary's Board of Trustees beginning in the fall of 2004.

at Wheaton College in Illinois. He is in his ninth year as pastor of the International Community Church in Surrey, England.

**John Lolla Jr. (B, '94P)** celebrated his 20th anniversary in November as pastor of Plum Creek Presbyterian Church in Plum Boro, Pennsylvania.

**John B. Salmon (M)** has retired as principal of Trinity Methodist Theological College in Auckland, New Zealand. In that role he was involved in helping set up the School of Theology within the University of Auckland. He is currently working as a part-time tutor in theology for Trinity College's action-reflection practical theology program.

**Prentice E. Whitlock (E)** received a Doctor of Letters degree on October 24 from Drew University in Madison, New Jersey.

**1981 Marie Roberts (U)** has published a new book, *Life Lessons and Soul*

# Class notes

## Are you surfing the web?

You can now submit your class note on the web! Keep us informed by visiting our alumni/ae web site at:

<http://www.ptsem.edu/bond/submitnotes.htm>

*Skills: Learning from Your Mistakes the First Time Around.*

**1982 J.W. Cejka III (B)** is an English teacher and the debate coach at Stockdale High School in Bakersfield, California. His email address is [cejka@lightspeed.net](mailto:cejka@lightspeed.net).

**Robert W. Field (B)** is pastor of the First Presbyterian Church of Lubbock, Texas.

**Mike Gorman (B, '89D)** has published *Apostle of the Crucified Lord: A Theological Introduction to Paul and His Letters* (Eerdmans). He remains professor of New Testament and dean of the Ecumenical Institute of Theology at St. Mary's Seminary in Baltimore, Maryland.

**Brent A. Grafton (B)** is manager/owner of Green Tree Apartments, LLC, in Evansville, Indiana.

**Barbara G. Hager (B)** works as an attorney specializing in condominium law at the Bridgeport, Connecticut, firm of Zeldes, Needle & Cooper. She is also very busy these days as the chairperson of the board of directors of the Connecticut Civil Liberties Union (CCLU), the Connecticut state affiliate of the American Civil Liberties Union. She is also still active as a Presbyterian minister, doing substitute preaching throughout Connecticut, western Massachusetts, and Rhode Island. Her email address is [msrevjd@earthlink.net](mailto:msrevjd@earthlink.net).

**Donald Hilliard (B)**, senior pastor of The Cathedral Second Baptist Church in Perth Amboy, New Jersey, celebrated 20 years of service in November.

**1983 Thomas W. Blair (B)** began a new call as pastor/head of staff at the Second Presbyterian Church of Baltimore, Maryland, on April 1.

**Robert A. Crowell (B)** serves as designated pastor of Village Presbyterian Church in Arcadia, California.

**Leah Gaskin Fitchue (B)** became president of Payne Theological Seminary in Wilberforce, Ohio, on January 5. ▼



**Brian T. Hartley (B)** recently completed his Ph.D. in historical theology at Saint Louis University. His dissertation was titled "Narratio Reformationis: The Elizabethan Homilies of 1563 and the Problem of Authority in the Ecclesia Anglicana." As of this summer, he will be named head of the Department of Philosophy and the Religion Department at Greenville College in Greenville, Illinois. His email address is [brian.hartley@greenville.edu](mailto:brian.hartley@greenville.edu).

**Sheila G. Macgregor (B)** serves as minister of Zion United Church in Crediton, Ontario, Canada. She has been married to Richard Macgregor since 1985 and is the mother of four children. Her email address is [rev\\_sheila\\_macgregor@hotmail.com](mailto:rev_sheila_macgregor@hotmail.com).

**Renita J. Weems (B, '89D)** is on the faculty of Spelman College as the 2003 Cosby Professor. She is the fifth guest professor to fill this chair and is teaching an introduction to the Old Testament

course. She is on leave from her position on the faculty of Vanderbilt University. ▼



**1984 M. Lorraine Dill (B)** is associate pastor of the Chapel by the Sea, a PCUSA congregation in Fort Myers Beach, Florida. Her email address is [lorraine@chapelbts.org](mailto:lorraine@chapelbts.org).

**Donald Marsden (B)** is the founder of the Narnia Educational Center in Moscow, which supports ministry training centers for Russian pastors and missionaries in Bryansk, Kirov, Surgut, and Maikop, Russia. He collaborates with the Presbyterian Frontier Fellowship in training leaders for evangelistic outreach to the non-Russian native reindeer-herding peoples in western Siberia. In December he took a nine-day trip to the north of the Tyumen Region of Siberia to lead a teaching seminar in Stari Urengoi in which more than 25 pastors and missionaries took part. He also traveled on a sled pulled by a snowmobile out to the teepee village of the woods Nensi near Kharampur to visit with the families and missionaries in the village.

**1985 Noel K. Anderson (B)** serves as executive pastor at the First Presbyterian Church in Bakersfield, California. His email address is [noela@mac.com](mailto:noela@mac.com).

**Ronald I. Chu (B)** is senior pastor of the Orange Korean Church in Fullerton, California. His email address is [prchu@hotmail.com](mailto:prchu@hotmail.com).

## Class notes

**Richard E. Kreutzer (B)** is pastor of Holy Trinity Presbyterian Church in San Antonio, Texas. His email address is [dkreutzer@netzero.net](mailto:dkreutzer@netzero.net).

**Paul D. Votaw Jr. (P)** works as an executive consultant for Resource Services, Inc., in Dallas, Texas. His email address is [pvotaw@viscarn.com](mailto:pvotaw@viscarn.com).

**1986 Glen James Hallead (B)** is a PCUSA mission coworker serving as coordinator of Christian volunteers with the Church of Christ in Thailand. His email address is [glen@hallead.org](mailto:glen@hallead.org).

**Kenn J. Iskov (M)** serves as an educator with Living Light Foursquare Gospel Church in Port Moresby, New Guinea. His email address is [kenn@iskov.com](mailto:kenn@iskov.com).

**Brian C. Jones (B)**, and his wife, **Judith ('86B)**, teach biblical studies at Wartburg College in Waverly, Iowa.

**Laurie Tiberi (B, '01P)** received a J.D. from The City University of New York School of Law in May 2002. She is a staff attorney at The Family Center in Manhattan. The Family Center provides free legal and social services to low-income families in which there is a serious illness.

**1987 Douglas A. Etter (B)** has been named director of operations for McGonigle Ambulance Service, Inc., in Sharon, Pennsylvania. He oversees all ambulance and ambulette operations.

**Danny Franke (M)**, associate professor of religion and philosophy at Alderson-Broadus College, was awarded permanent tenure at the college in appreciation of his outstanding work as an educator.

**Warren J. Hoffman (M)** is married to Laura McMurry, and has planted a church in northern Michigan. His email address is [warren@huronshoresfellowship.org](mailto:warren@huronshoresfellowship.org).

**Brian R. Paulson (B)** has accepted a call to serve as pastor of the First Presbyterian Church of Libertyville, Illinois.

**1988 Richard E. Burnett (B, '01D)** is associate professor of theology at Erskine Theological Seminary. He is married and has four children. He recently published *A Cry of Need and of Joy: Confessing the Faith in a New Millennium* (Reformation Press, 2002) and *Karl Barth's Theological Exegesis* (Eerdmans, 2004). ▼



**1989 Bruce J. Forbes (B)** is pastor of South Parish Congregational Church in Augusta, Maine. His email address is [brforbes@gwi.net](mailto:brforbes@gwi.net).

With a doctorate in clinical psychology, **Len Hedges-Goettl (B)** is a licensed psychologist and has joined the Greater Atlanta (Georgia) Presbytery in specialized ministry. His book, *Sexual Abuse: Pastoral Responses* (Abingdon, 2004), was published in January. He will present his work with persons with developmental delays and sex-offending behaviors at the national conference of the American Association of Mental Retardation (AAMR) in Philadelphia in June.

**Amy L. Na (B)** serves as chaplain at Shenango Presbyterian SeniorCare in New Wilmington, Pennsylvania. Her email address is [amylna@yahoo.com](mailto:amylna@yahoo.com).

**1990 Michael Barry (B)** has written a book to be published in July by Cook Publishing Company. It is written for the benefit of Christians who struggle with cancer. It is titled *A Reason for Hope: Gaining Strength in Your Struggle against Cancer*.

**Scott H. Bowerman (B)** is organizing pastor of a new church development in Columbia, South Carolina. His email address is [scottbowerman@earthlink.net](mailto:scottbowerman@earthlink.net).

**Grafton Eliason (B)** received his doctorate in counselor education and supervision from Duquesne University in 2000. He taught at The Citadel and is currently an assistant professor at Chatham College in the Department of Counseling Psychology, in Pittsburgh, Pennsylvania. He has published articles and chapters on spirituality, psychology, and death anxiety. He also works as a Presbyterian minister in campus ministry as the advisor to the Chatham Christian Fellowship and the faculty liaison to the Interfaith Council. His email address is [geliason@chatham.edu](mailto:geliason@chatham.edu).

**Won W. Lee (B)** is associate professor of Old Testament at Calvin College in Grand Rapids, Michigan. He recently published a book—*Punishment and Forgiveness in Israel's Migratory Campaign* (Eerdmans, 2003). As a small token of his appreciation to PTS professor Patrick D. Miller, he

# Class notes



## Weddings

Barbara Price Patton ('84B) and James N. Ralph, November 9, 2003

Betsy L. Stevens ('89B) and Robert H. Wilkinson, June 28, 2003

Teresa Kim ('01E) and Samuel Seo, November 22, 2003

## Births

Alia Phoebe adopted by Lisa Konick and Leland Seese ('88B) on October 10, 2003

Bryce Andrew to Karen Ferguson-Carl ('93B) and Stephen Carl ('85B), November 18, 2003

Koen Patrick to Marne ('95B) and Brian Arthaud-Day, July 18, 2003

Abhishek Peter adopted by Margot ('95B) and Peter ('95B) Hausmann on September 14, 2003

John Matthew to Kristi and Matthew ('96B) Hilgaertner, March 6, 2004

Benjamin René to Lisa ('98B, '99M) and René Hebacker, January 8, 2004

Molly Elizabeth to Amy ('98B) and Scott ('04D) Roberts-Paeth, November 9, 2003

Theodore Christian to Jennifer ('99B) and Jason ('99B) Hurtado Daniels, October 10, 2003

Allison Kendra to Kendra and Ryan D. ('00B) Brodin, December 9, 2003

reviewed the Festschrift honoring Miller for *Review of Biblical Literature*.

**Thomas J. Parlette (B)** is the newly called pastor of The Presbyterian Church of Brookville in Brookville, Pennsylvania.

**1991 Ruth Kuo (M)** serves as pastor and head of staff of Union Presbyterian Church in Schenectady, New York. She is the sixth pastor in the 103-year history of the church.

**Ken C. Miyamoto (D)** teaches at Kobe Shoin Women's University in Kobe, Japan. He is pursuing ordination in the Anglican Church of Japan.

**1992 Trace Haythorn (B)** was appointed assistant professor of religion and director of Christian ministry at Hastings College in Hastings, Nebraska, at the beginning of the 2003–2004 academic year.

**Kyle Keefer (B)** is assistant professor of religious studies at Eckerd College in St. Petersburg, Florida.

**1993 Karen Elizabeth Ferguson-Carl (B)** and her husband, **Stephen Carl**

**('85B)**, recently relocated to Ann Arbor, Michigan, from Venice, Florida. Karen writes, "Stephen was recently called to serve as pastor and head of staff at Westminster Presbyterian Church in Ann Arbor. I will take a sabbatical from full-time ministry and stay home with our three boys, Aidan, three and a half, Trevor, one and a half, and Bryce, seven weeks old." Her email address is revkefc@aol.com.

**Peter Loughman (B, '94E)** serves as pastor of the First Presbyterian Church in Anchorage, Alaska. His email address is peterloughman@gci.net.

**Kevin Park (M, '02D)**, former assistant director of the Asian American Program at Princeton Seminary, left PTS at the end of December to take a full-time ministry position as pastor of Bethany Presbyterian Church in Bloomfield, New Jersey.

**Steve D. Sullivan (M)** is an English instructor at Eudora High School in Eudora, Arkansas. His email address is stviewonder@hotmail.com.

**Howard White (B)** serves as pastor of Wesley United Methodist Church

in Urbana, Illinois, and director of the Wesley Foundation on the University of Illinois campus.

**1994 John P. Leggett (M)** is pastor of Massanutten Presbyterian Church in Penn Laird, Virginia.

**D. Judith Thomas (B, '96M)** was ordained a priest in the Church of England on January 11 in Dorchester Abbey by the Bishop of Dorchester. She is delighted and serves in the parish of Wargrave with Knowl Hill near Henley-on-Thames.

**1995 Susan Alloway (B)** writes, "I've added another small church to my life; it's amazingly loving to know two small congregations very well, rather than one larger one somewhat well. I am continuing spiritual direction, which ministers to my spirit. Also, for the first time, I am working for a potential presidential nominee, [which I consider] a social action ministry."

**Gillian R. Barr (B)** is a legal assistant with Hilding Kipnis Lyon & Kelly in San Diego, California. Her email address is grbarr1@earthlink.net

After nine years of designing Christian greeting cards, **Margot Hausmann (B)** launched BreadBox Cards in January. Her interesting designs can be found on the web at [www.breadboxcards.com](http://www.breadboxcards.com). ▼



## Class notes

**Galen Johnson's (B)** new book, *Prisoner of Conscience: John Bunyan on Self, Community, and Christian Faith*, was published in December 2003 by Paternoster Press. Johnson is assistant professor of theology at John Brown University in Siloam Springs, Arkansas. His email address is gjohnson@jbu.edu.

**Melissa L. Kelley (B)** is executive director of the Colorado Parent and Child Foundation. She recently moved to the mountains and is planning an August wedding to Dennis P. Laughren. Her email address is melissalou\_kelley@yahoo.com.

**Michelina Laws (B, '96m)** serves as pastor of Community Presbyterian Church in American Fork, Utah.

**1996 Heather Brown-Huston (B)** writes, "Following the birth of **Steve Huston's ('97B)** and my second child, Harrison Bruce Huston, who was born May 20, 2003, Steve has taken a call as pastor to the First Presbyterian Church of Port Jervis, New York, and I will settle into being 'mom' full time for now." Her email address is sthhlbh@mchsi.com.

**Heather Finck (B)** writes, "**Jim (Soha, '96B)** is an attending physician in emergency medicine at a small, but busy, hospital in upstate New York. I am at home full time caring for our two children, Caileigh, three, and Aidan, one. Our email addresses are wsoha@emp.com and hfinck70@yahoo.com.

**Kenneth F. Gavel (M)** recently completed his Ph.D. at the University of Edinburgh, Scotland. He is currently serving as division chair of the Bible/Theology Department at Bethany Bible College in Sussex, New Brunswick, Canada. His email address is gavelk@bethany-ca.edu.

**Lisa Maguire Hess (B, '01D)** has accepted a position as professor of practical theology at United Theological Seminary in Dayton, Ohio, beginning in late summer. She has served PTS for the last several years

as program director for pastoral and congregational renewal in the Seminary's Center of Continuing Education.

In March, **Steven Kimbrough (D)** lent his famous baritone to the centennial celebration of St. Paul's United Methodist Church in Bay Head, New Jersey, during a concert "Sweet Melody of Night." He is a well-known recital, concert, opera, and musical theater singer and has appeared many times at Carnegie Hall and Lincoln Center for the Performing Arts in New York City, and with symphonies across Europe and the United States, as well as in opera houses and musical theaters.

**1997 Arpad Edes (M)** is a university chaplain in the Reformed University Student Congregation in Budapest, Hungary. His email address is edesarpad@hotmail.com.

**Steven W. Brundage (B)** is interim pastor of the Trinity United Church of Christ in Mount Bethel, Pennsylvania. His email address is pastor@trinityucc.net.

**LaVerne M. Gill (B, '98M)** has received a grant from Lilly Endowment Inc. to participate in the National Clergy Renewal Program. She will spend a month in Geneva, Switzerland, at the World Council of Churches' Bossey Institute, participating in two seminars and a directed spiritual retreat with her husband. She will then spend the following month in Princeton, New Jersey, working with a former homiletics professor on transcribing her sermons for a possible monograph on crosscultural ministry and preaching. The remaining month will be spent at her home in Reston, Virginia.

**Rosalind Pollock (M, '99M)** serves the Iona Community on the island of Iona in Scotland. Her job is to plan programs for all ages and for international and United Kingdom groups who visit the island and the Iona Abbey. Pollock writes, "Iona is a place where the mystery of God is revealed in the horizontal rain and freezing north winds of winter! Where the sky is so clear on a win-

ter's night that I think I can see forever! Where the light bathes every living thing in indescribable beauty and when your foot touches the sloping jetty a peace, which passes all understanding, envelops you—body, mind, and soul. For the first time in my life I feel like a round peg in a round hole!"

**Samuel B. Reeves Jr. (B, '02P)** has published a new book, *Congregation-to-Congregation Relationship: A Case Study of the Partnership between a Liberian Church and a North American Church* (2004, University Press of America). The book assembles a knowledge base of the crosscultural congregation-to-congregation relationship of two local churches: Madison Square Christian Reformed Church in Grand Rapids, Michigan, and Providence Baptist Church in Monrovia, Liberia.

**Christopher J. Romig (B)** serves as pastor and head of staff of Venice Presbyterian Church in Venice, Florida. His email address is cromig@venicepresbyterian.org.

**David W. Shinn (B)** and his wife, **Mari Kim-Shinn ('95B)**, have moved to Seattle, Washington. He is the associate minister of parish life at Plymouth Congregational Church in Seattle. His email address is dshinn@plymouthchurchseattle.org.

**Karol L. Van Wulfen (B)** accepted a call to be the pastor at St. Luke's Lutheran Church in Washington, New Jersey.

**1998 Awun Hwang (B)** is associate pastor at The Korean Church of Long Island. His email address is smash\_goldencalf@hotmail.com.

**Loren L. Johns (D)** is academic dean and associate professor of New Testament at Associated Mennonite Biblical Seminary in Elkhart, Indiana. A revised version of his dissertation was just published by Mohr Siebeck in their *Wissenschaftliche Untersuchungen zum Neuen Testament* series (2.Reihe, Band 167) under the title *The Lamb Christology of the Apocalypse*

# Class notes

*of John: An Investigation into Its Origins and Rhetorical Force.*

Perennial Strategy Group (PSG), a Washington, D.C.-based lobbying/consulting firm, was selected by the National Basketball Referee Association (NBRA) to negotiate a new collective bargaining agreement between the National Basketball Association (NBA) and its referees. **Lamell McMorris (B)** is PSG's founder and CEO.

**Johannes U. Oesch (M)** copastors with his wife, Anneliese Oesch, as Lutheran parish pastors in the town of Korb, ten miles east of Stuttgart, Germany. In February, he served as preacher in an international ecumenical worship service with debaters of the 2004 World Schools Debating Championship, which was held in Stuttgart.

**Liesje Agustine Sumampouw (M)** is a doctoral student in pastoral theology in the South East Asia Graduate School in Indonesia. Her email address is liesjesumampouw@telkom.net.

**Karen P. Willis (B)** is beginning her third year serving a small rural church Elk Branch Presbyterian Church in Elkins, West Virginia.

**1999 Tony Tian-Ren Lin (B)** is a doctoral student studying the sociology of religion at the University of Virginia in Charlottesville, Virginia. His email address is ptonyr@yahoo.com.

**MacHenry "Mac" Schafer (B)** serves as associate pastor of Pinnacle Peak Presbyterian Church in Scottsdale, Arizona.

**Pauline J. Sexton (B)** serves as interim pastor at Supplee Memorial Presbyterian Church in Maple Glen, near Philadelphia, Pennsylvania.

**Roy D. Shaff (B)** is a hospice chaplain for VITAS Hospice in Broward County, Florida. His email address is rdshaff@aol.com.

**2000 Jonathan E. Hoeldtke (B)** is pastor of Woodstown Presbyterian Church in Woodstown, New Jersey.

**Susan Joseph (B, '01M)** serves as minister of Christ Presbyterian Church in Martinsville, New Jersey.

**Nannette Pierson (B)** is director of youth and family ministries at the First Presbyterian Church of New Vernon, New Jersey, her hometown. She writes that she was "humbled and blessed that the session voted to hire me as a Roman Catholic." She is also a candidate for the D.Min. degree at Drew University Theological School in Madison, New Jersey. Her email address is pierson333@aol.com.

**Daniel H. So (B)** serves as senior high youth pastor at the Torrance First Presbyterian Church in Torrance, California. His email address is pastordanso@hotmail.com.

**Owen R. Stepp (B)** serves as associate pastor for evangelism and discipleship at Signal Mountain Presbyterian Church in Signal Mountain, Tennessee. His email address is owen.stepp@signalpres.org.

**Samuel Johnson Taylor (B)** (pictured below, second from right) was installed as pastor of Sumner Presbyterian Church in Sumner, Mississippi, on February 22. His email address is sjt5704@hotmail.com. ▼

**Philip B. Wilson (M)** graduated with a Ph.D. from the University of Aberdeen, Scotland, in November 2003. He is currently assistant minister at a Presbyterian church in Belfast, Northern Ireland. His email address is philipb.wilson@hotmail.com.

**2001 Adam Dillon (M)** was ordained as pastor of Knightswood St. Margaret's Parish Church in Glasgow, Scotland, on November 4, 2003. His email address is adamdillon@ntlworld.com.

**Jeff P. Mathis (B)** has accepted a call from the First Baptist Church of North Wilkesboro in North Wilkesboro, North Carolina, to be their minister of youth and young adults. His email address is jefffbcc@charter.net.

**Marianne Morgan (B)** serves as pastor of Northminster Presbyterian Church in Fairless Hills, Pennsylvania.

**Christine Neal Thomas (B)** is a Ph.D. student in the Department of Near Eastern Languages and Civilizations at Harvard University. Her email address is cnthomas@fas.harvard.edu.

**Millicent Wess (B)** was ordained in November 2003 and is now director of pastoral care and bereavement services at Life Choice Hospice in Philadelphia, Pennsylvania.



# Class notes

## 2002 John K. Becker (B)

was ordained and installed as the pastor of Milesburg Presbyterian Church in Milesburg, Pennsylvania, on December 14, 2003.

After arriving back from South Africa, **Dani A. Forbess (B)** has accepted a call as associate pastor of youth and college ministry at the First Presbyterian Church of Granada Hills, California. Her email address is dani@fpcgh.org.

**Adam S. Freer (B)** is national consultant for trafficking survivor services at The Salvation Army National Headquarters in Alexandria, Virginia.

**Michelle Denney Grunseich (B)** was ordained on March 14, 2004, and is currently serving as the chaplain at The Presbyterian Children's Village in Rosemont, Pennsylvania.

**Rachel R. Hong (B)** is the children's Sunday school curriculum editor at Gospel Light Publishing in Ventura, California. Her email address is rachelhong@gospellight.com.

**Jin Hwang Hye (M)** is director of Christian education in the Korean Presbyterian Church of Metro Detroit, in Detroit, Michigan.

**Melodie A. Jones (B)** serves as associate pastor of Allen Park Presbyterian Church in Allen Park, Michigan. Her email address is melodie@appc.us.

**Dae W. Park (M)** was ordained by Eastern Korean Presbytery (PCUSA) on February 1, and serves Somahng Church as an associate pastor. His email address is parkmoxa@yahoo.com.

**Heidi DeMott Shanes (B)** is pastor of Gregory Community Church in Gregory, Michigan. Her email address is demotthe@yahoo.com.

## Attention Alums!

**Annual Alumni/ae Reunion Gathering**  
**Thursday, May 20 and Friday, May 21**  
**Princeton Seminary Campus**

**Theme:** "Preaching in the 21<sup>st</sup> Century"

### Speakers:

- The Reverend Earl F. Palmer, pastor of University Presbyterian Church in Seattle, Washington
- Dr. Thomas K. Tewell, pastor of the Fifth Avenue Presbyterian Church in New York City
- Dr. Ronald C. White Jr., professor of American intellectual and religious history at San Francisco Theological Seminary

For more information or to register for the two-day reunion celebration, contact the Alumni/ae Relations/Giving Office at 800-622-6767, extension 7756.

**John R.A. Simeon (M)** has been given the additional charge as the district superintendent of Jabalpur District of the Madhya Pradesh Regional Conference of the Methodist Church in India in addition to being the pastor of the English Methodist Church in Jabalpur. His email address is simeonjohn@hotmail.com.

After graduation, **Solomon Umazi (M)** was pastor of one of the biggest metropolitan parishes, Festac Town Presbyterian Church, in his nation's former capital city of Lagos, Nigeria. Presently, he is on the faculty of the Theological College of Northern Nigeria, Bukuru, near Jos, Nigeria. He teaches pastoral theology.

**Karen H. Wamsteker (B)** serves as associate pastor of Trinity Presbyterian Church in Pensacola, Florida. Her email address is kawams@yahoo.com.

## 2003 Ronald S. Beebe (E)

received a Ph.D. in counselor education from The State University of New York at Buffalo. He is currently teaching at Cleveland State University as a visiting assistant professor of educational research. His email address is r.beebe1@csuohio.edu.

**Ellen Johnson (B)** is pastor of the Seneca Number Nine Presbyterian Church in Stanley, New York, and the Bellona

Memorial Presbyterian Church in Bellona, New York. She divides her time equally between the two churches.

**Heather McDivitt (B)** is pursuing a Ph.D. at New College in Edinburgh, Scotland. She is pictured below (back row, far left) with other PTS alums celebrating Thanksgiving together in Scotland last November as expatriates. Pictured are: back row, left to right: **Heather McDivitt**, **Beth Pyles ('05)**, **Meghan Gage ('05)**, and **Jay Bowers ('05)**; front row, left to right: **Jeremy Deck ('03B)**, **Erin Dunigan ('03B)**, and **Nathan Carlin ('05)**. ▼



**Sarah Rushing (B)** is the recreation coordinator at Wilmer Hall Children's Home, an Episcopal therapeutic group home for youth in Mobile, Alabama. Her email address is rushing28@aol.com.

# In Memoriam

*Blessed are the dead...who die in the Lord.  
Yes, says the Spirit, they will rest from their  
labors, for their deeds will follow them.*

*Revelation 14:13*

- |  |   |   |
|--|---|---|
| <b>1934:</b> Donald F. Lomas, November 20, 2003, Lakeland, Florida             | Robert M. DeWolf, January 2003, Spokane, Washington                     | <b>1952:</b> Irene Ohms, February 11, 2004, Lancaster, Pennsylvania           |
| <b>1936:</b> John G. Marvin, January 4, 2003, Silver Spring, Maryland          | J. Robert Watt, November 19, 2002, Atco, New Jersey                     | <b>1953:</b> John K. Sefcik, February 9, 2004, Redford, Michigan              |
| <b>1937:</b> Frederick R. Hellegers, March 6, 2004<br>Pittsburgh, Pennsylvania | <b>1945:</b> Arthur H. Trois, March 6, 2004, Hampton Bays, New York     | <b>1954:</b> Lynn E. Boliek, August 4, 2003, Carlsbad, California             |
| <b>1938:</b> Robert W. Rayburn, February 5, 2004, Charlotte, North Carolina    | <b>1946:</b> Albert B. Newport, July 19, 2003, Kensington, Ohio         | Burnette W. Dowler, October 15, 2003, Baytown, Texas                          |
| <b>1939:</b> Alexander Christie, notified February 2004, Carrollton, Georgia   | <b>1947:</b> James Moffett, November 3, 2003, Sanford, North Carolina   | <b>1956:</b> Robert L. Howland, June 19, 2003, Santa Barbara, California      |
| Samuel S. Haas, notified March 2004, Hackensack, New Jersey                    | Paul S. Seto, February 24, 2004, Santa Fe, New Mexico                   | <b>1957:</b> Janet Harbison Penfield, January 17, 2004, Princeton, New Jersey |
| Robert W. McCarter, November 11, 2003, Berkeley Springs, West Virginia         | <b>1948:</b> Virginia M. Luce, December 16, 2003, Wilmington, Delaware  | <b>1968:</b> Paul Altaner, notified February 2004, Duarte, California         |
| <b>1942:</b> Herman R. Schuessler, January 8, 2004, Fairhope, Alabama          | Jennings B. Reid, December 6, 2003, Matthews, North Carolina            | Teng-Kiat Chiu, January 27, 2003, Pasadena, California                        |
| William G. Silbert Jr., December 21, 2003, Lincoln, Rhode Island               | George L. VanLeuven, January 20, 2004, St. Clair Shores, Michigan       | <b>1973:</b> Rollin D. Kirk, December 16, 2003, North Saint Paul, Minnesota   |
| <b>1943:</b> H. Arthur Muller, December 9, 2003, Westlake Village, California  | <b>1949:</b> Ernest O. Norquist, March 9, 2004, Milwaukee, Wisconsin    | <b>1980:</b> Ludwig I. Weinrich Jr., February 2, 2004, Keyport, New Jersey    |
| <b>1944:</b> D. Wayne Amsler, February 13, 2003, Carol Stream, Illinois        | <b>1950:</b> James E. Baldwin, November 30, 2003, Canton, Ohio          | <b>1993:</b> Young Hee Scarpelli, December 8, 2003, Palm Beach, Florida       |
| Joseph W. Baus, July 19, 2004, Evansville, Indiana                             | Earl S. Christman, July 14, 2003, Irvine, California                    |   |
|  | <b>1951:</b> Ralph A. Tamaccio, November 27, 2003, Cape May, New Jersey |   |

# investing in ministry



*Eugene P. Degitz  
is Princeton  
Seminary's vice  
president for  
seminary relations.*

Season after season of a seminary's life, its president must don a variety of hats; in an institution as historic, large, and complex as Princeton Seminary, they are many and often not self-selected. Expectations for the position are high; demands on a president's energy, time, gifts, and commitment are enormous.

This past fall the presidential search committee invited trustees, faculty, staff, and alumni/ae to describe the gifts and personal qualities desirable in the person called to be the sixth president of this institution. I suspect the list they assembled was extensive, even intimidating, and longer than any one person could hope to fulfill.

A seminary president is a spokesperson for the institution and the chief communicator of its vision and mission; a recruiter of the best possible faculty, students, staff, and trustees; an educator who encourages curriculum development and excellence in theological studies and research; a teacher who shares the gift of his or her own discipline with students and faculty; an administrator who works across the boundaries between students, faculty, staff, and trustees to foster a community that is unified and yet diverse; a theological resource to Christ's church throughout the world and in particular to the Presbyterian Church USA; and a pastor to pastors within and

beyond the Seminary community. And this is only a partial list!

While it is not always high on the published list of responsibilities, in the everyday world of theological education, a seminary president has another very major responsibility. Those of us who work in the Office of Seminary Relations realize and appreciate how much time and energy a president spends in the cultivation and solicitation of financial support for the Seminary. Much of this work is invisible to the community at large—a conversation here, a sermon preached there, a meeting with alumni/ae, a dinner with friends, an open house in the president's home, a phone call or personal letter to an alum or friend in a troubled time, a sense of knowing when to ask and when not to ask. Such leadership is key to the ongoing financial strength of this seminary, and has been since its founding in 1812.

At this time of transition in presidential leadership at Princeton Seminary, it is appropriate to express deep thanks and appreciation to trustees, alumni/ae, friends, churches, faculty/staff, and others who have been and who will continue to be generous in their support of theological education in this place. It is also appropriate to acknowledge the leadership of President Thomas W. Gillespie in encouraging others to invest in the ministry of theological education at Princeton Theological Seminary, and the Seminary's gratitude for Tom and Barbara generously doing the same themselves.

## Gifts

This list includes gifts made between November 1, 2003, and February 29, 2004.

### 2003–2004 Annual Fund

#### In Memory of

Thomas W. Apperson ('65M)  
Willis A. Baxter ('38B)  
Shirley J. Bergmann  
Beverly Berman  
William N. Boak ('57B)  
Robert B. Boell ('38B)  
John R. Booker ('55B)  
Edward James Caldwell Jr. ('38B)  
Donald W. Carruthers ('22B)  
Graham L. Carter  
David L. Crawford ('47B)  
Albert G. Dezso ('46B)  
Edward A. Dowey ('43B)  
Walter H. Eastwood ('32B)  
Eugene W. Ebert ('51B/'54M)  
James L. Ewalt ('40B)  
Carl S. Fisher ('39B)  
Walter A. Fitton ('54B/'57M)  
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W. Donald Harris ('34B)  
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Robert A. Morrison ('54B)  
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Herbert C. Tweedie ('41M)  
Reinhardt Van Dyke ('38B)  
George William Vogel Jr. ('51B)  
C. Rodney Wyckoff

#### In Honor/Appreciation of

Michael C. Baynai ('98B)  
Jon A. Black ('72B)  
Dean Robert Brown (2000B)  
Nancy Ann DeVries ('78B)

# investing in ministry

## What Generosity Can Accomplish

At their 50th reunion last May, members of the Class of 1953 presented the Seminary with a check for \$37,000 to fully endow their second scholarship. Through the efforts of an exceptional steering committee, Aaron Gast, chair, Stan Niebruegge, Ben Sheldon, Eunice Wenstrom, and Anne Willis, members of the class fully endowed this second scholarship, having endowed their first some time ago. Because of their generosity, the Seminary is now able to offer full scholarships to one student from the United States and one from abroad. This is the only class to have two scholarships bearing its name. Generosity makes a difference. Thank you, Class of 1953!

Patsy Erdman  
 Patricia P. Ferguson  
 Whitworth Ferguson III ('99B)  
 Diane Jamison Fitch ('93B)  
 Thomas W. Gillespie ('54B)  
 William O. Harris ('54B/'57M)  
 Michael G. Hegeman ('96B/'98M)  
 Judith Hartung Hockenberry ('86B)  
 Kenneth J. Hockenberry ('84B)  
 Louise U. Johnson ('76B)  
 William Stacy Johnson  
 Frederick L. Keefe Sr. ('53B)  
 Kennedy M. McGowan ('89B)  
 E. Paige Maxwell McRight ('71B)  
 W. Bradley Munroe ('88B)  
 Jeanne Kye Matthews Sommer ('86B)  
 Cynthia R.P. Strickler ('86B)  
 "Good association with many at PTS  
 during sabbatical individual study  
 in 1999"  
 "Students serving as assistants for our  
 congregation" (First Presbyterian  
 Church, Metuchen, New Jersey)

### 2003-2004 Scholarship Fund

#### **In Memory of**

Robert C. Holland ('62B)  
 Terrie J. Stine-TeBordo ('77B)

#### **In Honor/Appreciation of**

Deena L. Candler ('81B)  
 Deborah Suzanne Mansell ('97B)  
 William Franklin Mansell III ('97B)  
 Alexander H. Wales ('73B)

### 2003-2004 Alumni/ae Roll Call

#### **In Memory of**

T. Howard Akland ('40B)  
 James A. Allison Jr. ('51B)  
 Frances Batton  
 J. Christiaan Beker  
 The Benham Club  
 Osmond P. Breland III (2000b)  
 Edward James Caldwell Jr. ('38B)

Edward A. Dowey Jr. ('43B)  
 Carol Gray Dupree  
 Harry A. Fifield ('36B)  
 Audrey Gruber  
 Bruce E. Haddad  
 Dorothy S. Haddad  
 Lester Hart  
 Annie G. Henderson  
 George S. Hendry  
 Richard A. Hill  
 Stephen H. Janssen ('75B)  
 David Hugh Jones  
 Dr. and Mrs. Paul Tudor Jones  
 Donald H. Juel  
 Bryant M. Kirkland ('38B)  
 Bruce A. Kurrle ('43B)  
 James E. Loder ('57B)  
 William P. Maxwell ('35B)  
 M. Scott McClure ('51B)  
 James I. McCord  
 Nancy B. McGruther  
 Alice Jane Mitchell  
 Tina Murray  
 Harlan H. Naylor ('42B)  
 David A. Neely ('46B/'53M)  
 Wesley Dayalagunan Niles ('66M)  
 Otto A. Piper  
 Princeton Theological Seminary  
 Class of 1933  
 Edith D. Rambo  
 Steve Richardson  
 Edward Howell Roberts ('23B/M)  
 Kelmer N. Roe ('29M)  
 David M. Rogge ('66B)  
 Helen E. Rose  
 Grace Russell  
 Miriam Russell  
 M. Richard Shaul ('41B/'46M/'59D)  
 William G. Silbert Jr. ('42B/'54M)  
 Frederick B. Speakman ('45B)  
 Harold S. Strandness ('38B/'47M)  
 Virginia Wach Swift ('50e)  
 Daniel C. Thomas ('44B)  
 Edna Beyl Vickstrom  
 H.O. Vickstrom

David W. Weaver ('31B)  
 Donald Wheeler

#### **In Honor/Appreciation of**

Diogenes Allen  
 Donald Capps  
 Dean E. Foose ('64B/'65M/'94P)  
 Harry A. Freebairn ('62B/'84P)  
 Freda A. Gardner  
 Barbara A. Gillespie  
 Thomas W. Gillespie ('54B)  
 Geddes W. Hanson ('72D)  
 William O. Harris ('54B/'57M)  
 Linda Hart  
 Elinor Kirkland Hite ('66E)  
 Frederick F. Lansill  
 Michael L. Lindvall ('74B)  
 Donald Macleod ('46G)  
 Bruce M. Metzger ('38B/'39M)  
 Isobel Metzger  
 Constance S. Rancee Niles  
 Plain City Presbyterian Church,  
 Plain City, Ohio  
 Princeton Theological Seminary  
 Princeton Theological Seminary Doctor  
 of Ministry Program  
 Princeton Theological Seminary Faculty  
 Princeton Theological Seminary Field  
 Education Staff  
 Princeton Theological Seminary  
 Women's Center  
 Charles A. Ryerson III  
 Katharine Doob Sakenfeld  
 John W. Stewart  
 Cullen I K Story ('64D)  
 E. David Willis ('57B)  
 "A good beginning"  
 "For all that PTS did for me"

### Buck Breland Memorial Medical Emergency Endowment Fund

#### **In Memory of**

Osmond P. Breland (2000b)  
 Donald H. Juel

# investing in ministry

## **Harwood and Willa Childs Memorial Scholarship Endowment Fund**

**In Honor/Appreciation of**  
Margaret Armstrong  
Richard S. Armstrong ('58B)

## **Class of 1953 Scholarship Endowment Fund**

**In Memory of**  
Norman Victor Hope

## **Class of 1954 50th Reunion Gift**

**In Memory of**  
Irvin S. Yeaworth ('23B)

## **Class of 1970 Scholarship Endowment Fund**

**In Memory of**  
G. Robert Jacks ('59B)

**In Honor/Appreciation of**  
Jack Cooper ('43B)

## **Class of 2003 Senior Class Gift**

**In Honor/Appreciation of**  
Mauro Matteucci

## **Henry James Sr. Prize Endowment Fund**

**In Honor/Appreciation of**  
Donald Capps

## **Bryant M. Kirkland Minister of the Chapel Endowment Fund**

**In Memory of**  
Ella A. Dabaghian  
Joseph H. Dabaghian  
Florence Master Frame  
Howard Louis Frame ('35b)  
Hans-Werner Gensichen ('38M)  
Bryant M. Kirkland ('38B)  
Donald C. McFerren ('66B/'70M)

**In Honor/Appreciation of**  
Thomas W. Gillespie ('54B)  
Thomas K. Tewell ('73B)

## **Princeton Theological Seminary**

**In Memory of**  
Donald H. Juel

## **Princeton Theological Seminary Touring Choir**

**In Honor/Appreciation of**  
Chi Yi Chen  
Princeton Theological Seminary  
Touring Choir  
Martin Tel

## **Renovation of Speer Library**

**In Memory of**  
Carlton C. Allen ('36B)  
T. Charles Lee  
Harlan H. Naylor ('42B)  
Wesley Dayalagunan Niles ('66M)  
M. Richard Shaull ('41B/'46M/'59D)  
Rudolph L. Zak

**In Honor/Appreciation of**  
William O. Harris ('54B/'57M)  
Constance S. Rane Niles

## **Speer Library Fund**

**In Memory of**  
William G. Silbert Jr. ('42B/'54M)

**Gifts to the following scholarship endowment funds, awards, and chairs have been gratefully received in honor/appreciation of or in memory of those for whom the scholarships, awards, and chairs are named. Others who wish to donate to these funds are welcome to do so, with Princeton Seminary's gratitude. For more information about these funds, please contact the Seminary Relations Office at 609-497-7750 or by email at [seminary.relations@ptsem.edu](mailto:seminary.relations@ptsem.edu).**

The Samuel Wilson Blizzard Award  
The William N. Boak Scholarship Endowment Fund  
The Newton W. and Betty C. Bryant Scholarship Endowment Fund  
The Reverend Dr. Lawrence A. Chamberlain Scholarship Endowment Fund  
The Reverend Dr. Frederick E. Christian Scholarship Endowment Fund  
The David Livingston Crawford Memorial Scholarship Endowment Fund  
The John R. and Isabel Hyde Donelik Scholarship Endowment Fund  
The Carol Gray Dupree Center for Children Endowment Fund  
The Geddes Hanson Black Resource Center  
The Edler G. Hawkins Prize  
The G. Robert Jacks Scholarship Endowment Fund

The Reverend Dr. Samuel Allen and Anne McMullen Jackson Memorial Scholarship Endowment Fund  
The Richard H. Lackey Jr. Memorial Scholarship Endowment Fund  
The John S. and Mary B. Linen Memorial Scholarship Endowment Fund  
The C. Frederick and Cleta R. Mathias Memorial Scholarship Endowment Fund  
The James I. McCord Presidential Chair  
The Salvatore Migliore Memorial Scholarship Endowment Fund  
The Reverend Dr. Gerald B. and Judith A. Mills Seminar in Parish Ministry  
The Presbyterian Church in Morristown—Reverend Thomas S. Mutch Scholarship Endowment Fund  
The Dan C. Thomas Internship Endowment Fund  
The James E. Thomson Permanent Scholarship Endowment Fund  
The Allan Rodgers Winn Endowment for Student Field Education

# A FIFTY-THREE-YEAR FRIENDSHIP

by William O. Harris

Arriving at Princeton Seminary in the fall of 1951, I was excited but wary. Two fears nagged at me. One was the worry that I was about to be suffocated by a monastic atmosphere of a goodness exceeding that of heaven itself. The other, far more urgent, was that I had fallen in with a band of theological bandits plotting to rob me of my soul.

I had hardly unpacked in my Alexander Hall room when a great war whoop of unrestrained merriment erupted from across the hall. There a tall ex-Marine with an infectious laugh was delivering a robust southern California greeting to his Pepperdine College buddy, Jack Crossley. Doors opened up and down the hall, new students like myself surprised by the excitement. We were urged to come in and join a spontaneous icebreaker party. We had met Tom Gillespie!

My anxiety about withering in an oppressive environment fell away. These Princetonians were okay—blessedly rowdy, raucous, and real. After a successful bonding as new friends, we calmed down and began to share our reasons for coming to Princeton Seminary. Tom talked about C.S. Lewis, about his pastor, about teachers, the Marine Corps, and yes, his faith experience. Hearing this, my other fear vanished. With a friend like this, what did I have to fear from theological bandits?

Returning from California following his first summer vacation, Tom brought Barbara with him. Very quickly, she converted a third-floor attic loft on Stockton Street into a home, and there the newlyweds began a ministry of hospitality that they have continued uninterrupted to this day. She has decorated, cooked, baked, served, greeted, charmed, listened, led, laughed, encouraged, prayed with, and cared for others together with Tom for more than 50 years.

When Barbara returned to Princeton in 1983, she naturally made Springdale into the Seminary's "family home." A Dixieland band was often invited to cheer receptions, garden

parties, class reunions, and commencement crowds. Each Christmas she has personally hung the elaborate decorations that she has also designed. She attends chapel almost daily, lingers to talk with students, and has continued Mrs. Mackay's custom of holding gatherings of student wives for friendship and advice. When sickness or other trouble visits a Seminary family, Barbara organizes a team to provide warm meals for as long as needed. For the fifty-three years I've known her, her graciousness has never changed.

Nor has Tom changed. We kept in occasional touch over the years, and then in 1987 he invited me to join the staff of the Seminary library to care for its vast collection of archival records, personal papers, and rare books that had been accumulating in its "attic" for almost two centuries. Every day was like opening King Tut's tomb! And I had the privilege of watching Tom's leadership from a front row seat.

His boyish naughtiness is still intact, as is his enthusiasm for scholarship and, more importantly, his confidence in God. He is, as he always has been, solidly evangelical without being rigid. He freely acknowledges that his remarkable energy is sustained by his roots deep in the Reformed tradition. Because of his assurance in God's providence, he welcomes the challenges the future presents. To sum it up, Tom loves Barbara, Princeton Seminary, God, and the Presbyterian Church, not necessarily in that order. It would never occur to him to rank his passions. They all spring from the same Source.

Let me share a few windows into the "person behind the president."

Three bright, but very young, students in their horseplay had unintentionally but seriously offended another student. Their graduation and future service to the church were on the line. Tom invested a week of time and a vast amount of energy in clearing up the misunderstanding, reconciling brothers, and restoring a sense of community.

During one important meeting, word came that a tree had fallen directly on a faculty house. Tom left the meeting and rushed to that home to see about the family and to arrange for their needs.

A librarian suffered a heart attack while vacationing in western New York. Tom was on the phone to him daily for two weeks to encourage him and to pray with him.

I have left to the end the story that lends the most insight. I want to assure you that it is a true story, not a pulpit illustration. A friend in Princeton had gone through a hard time for too long and had grown cynical and angry. Gradually, however, he came back to himself. What triggered his recovery? He explained that the sight of Tom and Barbara Gillespie walking hand-in-hand along Mercer Street each Sunday morning on their way to church had renewed his belief, first in human, and then in divine, love.

I once showed Tom Dr. Mackay's Bible in the Seminary archives. It is badly worn, heavily underlined, and the margins full of scribbled notes and prayer lists. Tom wistfully remarked, "They don't make them like that anymore." Well, I disagree. "They" made another one "like that" in Tom Gillespie, and I have a prayerful hunch that they have made yet another, using the same mold once again. For what more could we pray to sustain Princeton's future? ■



Photo: Erin Dunigan

William O. Harris (left) is Princeton Seminary's librarian for archives and special collections emeritus, and with President Gillespie is a member of the Class of 1954.

# Calendar

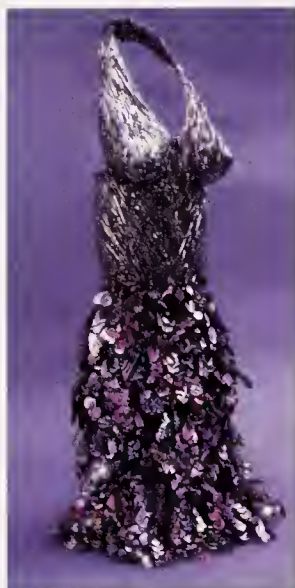
## Art Exhibit

**Monday, May 10–Friday, July 2**

Lynda Juel "...there is a season"

Reflection II

Erdman Art Gallery,  
Erdman Hall



## Gallery Talk and Reception for Artist Lynda Juel

**Monday, May 10**

4:30 p.m., Erdman  
Art Gallery,  
Erdman Hall

## Baccalaureate Service

**Friday, May 14**

3:00 p.m., Nassau Presbyterian Church

## Commencement Exercises

**Saturday, May 15**

4:00 p.m., Princeton University Chapel

## Alumni/ae Reunion

**Thursday, May 20 and Friday,  
May 21**

For more information, call 800-622-6767,  
extension 7756.

## 63rd Annual Institute of Theology

**Monday, June 21 through**

**Thursday, July 1**

**"Feed Yourself Spiritually"**

Week One: Monday, June 21 through  
Friday, June 25

Week Two: Sunday, June 27 through  
Thursday, July 1

**"Concert with Two Pianos"**

with Joanne Rogers and Jeannine  
Morrison

**Saturday, June 26**

8:00 p.m., Miller Chapel

## The Joe R. Engle Institute of Preaching

**"Refining the Practice of Preaching"**

**Sunday, June 27 through**

**Friday, July 2**

Princeton Seminary Campus

## General Assembly Princeton Seminary Luncheon

**Wednesday, June 30**

11:00 a.m.–1:30 p.m., Commonwealth  
Club, Richmond, Virginia

## Choral Concert

with the Formosa Singers

**Friday, August 13**

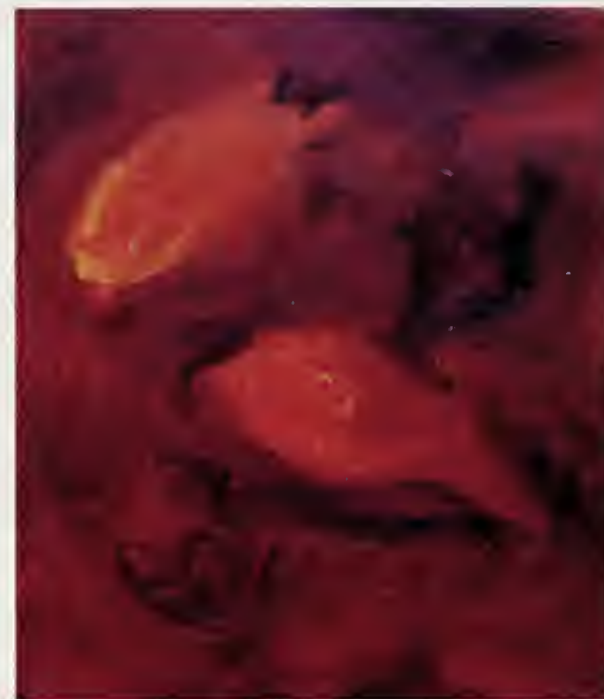
8:00 p.m., Miller Chapel

## Art Exhibit

**Monday, August 30–Friday,  
October 15**

Heather Pool Royal "Dialogues"

Erdman Art Gallery, Erdman Hall



## Opening Convocation for the Academic Year

**September 14**

8:00 p.m., Miller Chapel

For more information about these events, visit [www.ptsem.edu](http://www.ptsem.edu) or contact the Office of Communications/Publications at 800-622-6767, ext. 7760 or [commpub@ptsem.edu](mailto:commpub@ptsem.edu).



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